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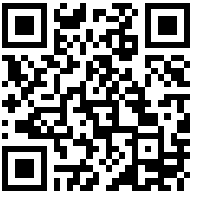

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THE

PROPHETIC TIMES.

A Monthly Serial,

OF

SACRED LITERATURE AND CURRENT EVENTS,
TOUCHING THE COMING AND KINGDOM OF THE LORD JESUS,
AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

VOL. IV.

"Write the vision, and make it plain upon tablets, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."—HAB. 2: 2, 3.

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"Behold, I come quickly."

Rev. 22 : 12.

We cannot but lament the strange and unaccountable predilection which has long impeded the study of the prophetic parts of Scripture. It is an easy matter to treat with ridicule and contempt the discussion even of the most serious and interesting subjects. No efforts of superior genius are required to represent the explication of a prophecy as a fortunate conjecture, to resolve it into the fervor of credulous enthusiasm, or the inventions of a strong and lively imagination. But in the present improved state of Scriptural knowledge, a modest, humble, and cautious discretion, under the guidance and good blessing of God, if it does not afford clear and solid conviction, will at least command our approbation. Facts are stubborn things—the evidence which they adduce is irresistible. If an ingenuous appeal to them, adjusted by a prudent and chastened criticism, uniformly conducts us in the examination of the inspired deposits of prophetic truth, the result of our researches has legitimate claims to the attention and respect of intelligent and Christian men.

"Even so, come, Lord Jesus."

Rev. 22 : 20.

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The Prophetic Times.

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Special Contributions.

THE MYSTERY.

NOT DEATH, BUT THE TRANSLATION.

Behold I show you a mystery, we shall not all sleep, but we shall all be changed.—1 Cor. 15 : 51. 57

By the word "behold," Paul seeks to secure profound attention to what he has to reveal. "Behold;" that is, attentively hear and carefully consider what I say; for it is worthy of your most serious attention, and is fraught with precious instruction and consolation.

"I show you a mystery." A mystery is something hidden, a secret, something not known. I show, or reveal to you what has not been revealed before, or made known to the Church. It is this: we *shall not all sleep.* Sleep is a well-known figure of speech in Scripture for death. The mystery, then, which Paul was about to reveal, and for which he demanded such attention, was, *that we shall not all die,* not all give up the ghost, and go down to the grave; but "*we shall all be changed.*" Changed means transfigured, fashioned into the likeness of Christ's glorious body.

This was the revelation of a *great mystery,* of a most precious and delightful truth, ever to be held up to the eye and faith of the Church, that she might derive from it all the consolation which it was designed to impart, and that, under its mighty influence, she might every day be making the great and needful preparations for it. But is this glorious revelation of Paul, to which he demands such special attention, taught by all the ambassadors of the cross in these days? Does it shine as a morning star in every pulpit, as a sun in every sermon? Is it proclaimed as heaven's watchword and consolation by all ministerial lips? Is it, as a divine oracle, echoed in all preaching and solemnly pressed upon the attention and faith of all? Alas! alas! it has been impiously struck from the place which the Spirit of revelation assigned it! It is declared in almost all sermons and prayers a lie; for, instead of holding this doctrine, *we shall not all sleep or die,* the prevailing doctrine gives the flat contradiction, and says *we shall all die.* Without reverence for Paul, or the Holy Ghost who revealed this mystery, men are continually crying, "*we shall all die;*" nothing more certain than death; no escape from death; and therefore we should be preparing and prepared for death.

That is the theology of the present day almost universally taught and believed. And it seemingly has the echo of sound doctrine. Perhaps it will be deemed heterodox and injurious, by the mass of well-meaning Christians, to question its soundness. But, be that as it may, we will hazard the undertaking, and show that we are *not* called upon in the New Testament to prepare for death, for it is not once said therein that we must die. Nor is *death,* or anything connected therewith, ever advanced to influence or persuade us to prepare for eternity. And this we will do from the teaching and preaching of Christ and his disciples.

The preaching of John the Baptist was *not* "Repent ye," for life is short and death is near, and you must soon die; but "Repent, for the kingdom of heaven is at hand." When Jesus, the infinitely wise teacher, began His ministry, after John was cast into prison, He did not preach, repent, for life is short and you are dying; but "Repent, for the kingdom of heaven is at hand." When Jesus sent forth His disci-

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ples to preach, He did not say, as ye go preach, saying, ye must soon die, be separated from beloved friends, and lie down in the dark and dismal grave, but "The kingdom of heaven is at hand." Peter, in his sermon to the cavilling people, because of his healing the sick man at the gate called Beautiful, did not invoke them to repent, that their sins might be blotted out, that they might die and go to Christ in paradise, but "Repent, and be converted, that your sins may be blotted out when the times of refreshing come from the presence of the Lord, and *He shall send Jesus Christ, which before was preached unto you.*" When Paul preached to the Athenians, on Mars Hill, he did not tell them that God commanded all men everywhere to repent because all men had to die, and would soon die. Death was not his argument, but another of a very different character, contained in these words: "He commandeth all men everywhere to repent, because *He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained.*"

"Be thinking of death, looking for death, waiting for death." Does Christ teach us to be doing this? Does *He* say, Watch and pray, for at such an hour as ye think not ye shall die? Never; but "watch and pray, for at such an hour as ye think not *the Son of Man cometh.*" "Watch, for ye know not at what hour *your Lord doth come.*" "Watch, therefore, for ye know not the hour nor the day wherein the *Son of Man cometh.*" It is for the *personal coming* of the Son of Man, according to this teaching, and *not for death*, that we are to be watching, and waiting, and praying.

But, it may be replied, that Christ comes to the believer at death. I can find no such doctrine in the New Testament. The coming of Christ, by sound exegesis, means His *literal, personal coming*—His personal return, like as the disciples saw Him go; and when that takes place He is to come in His own and His Father's glory, and all the holy angels with Him, and every eye is to see Him. Now, who sees Christ thus coming into the chamber of the dying believer? Who sees Him radiant in such glory and attended by such retinue, standing by the bedside of the believer, waiting to receive his soul and herald it to glory? But Christ is now in glorified humanity, and that humanity is local in its residence, and cannot be in two places at the same moment, which it would of necessity have to be if he came to each believer in his dying moments. Besides the heavens have to retain him till the times of the restitution of all things.

If Christ comes personally to the believer at death now, He is kinder to him than He was to beggar Lazarus, for He only sent His angels to carry his soul to Abraham's bosom; kinder than He was to Stephen, the first martyr for Christianity, for, when he was dying and calling to the Lord Jesus from amidst the shower of stones to receive his spirit, He did not come to him, but remained standing on the right hand of God, as the dying martyr declared. From these and many other considerations it is manifest that Christ *does not come* to the believer at death, but waits in Paradise till the released soul goes to Him.

But it may be said that death is the same to the believer as the coming of Christ or the judgment. This is manifestly giving up the point of Christ's coming to the believer at death; and, besides, it is far from the truth. Death the same to the believer as the coming of Christ! How absurd! At death the soul is separated from the body, its beloved companion and co-part of itself; is unclothed, and would be clothed upon with its transfigured or resurrection body, that mortality might be swallowed up of life. At death the body descends to the tomb, food for corruption and the worms; is there under the arrest of death, the wages of sin, and Him that hath the power of death, a heap of mouldering ashes, that can in no way minister to the soul; and while the body is in the grave the saints have not got the kingdom. But at the *coming* of Christ, or the judgment, the body is delivered from the power of the last enemy, death,—from corruption, and puts on incorruption; is fashioned like unto Christ's glorious body; is the holy tabernacle of the soul; a befitting minister to it in all things, completely delivered from sin, and restored to the image of God. Man in his entire redeemed

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nature takes possession of the kingdom and sits down with Christ upon His throne. All this being so, death *is not* and *cannot* be the same to the believer as the coming of Christ at the judgment. How two events, so essentially and widely different in their results, could be declared the same to the Christian, is utterly incomprehensible. No man, instructed in the Scriptures, could make such a declaration.

Be looking, and waiting, and preparing for death! Did Christ teach this doctrine when He delivered the talents to His servants? Did He say, Occupy till ye die? or occupy *till I come?* Were the virgins (and they are the only type of believers in the present day) thinking of death and waiting for it? Or were they thinking only of the coming of the Bridegroom, and watching for His advent? Ah, it was for the *coming!* and for *that*, according to the teaching of Jesus, all believers should be waiting. Was waiting for death Paul's Gospel when he said, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present evil world; *looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.*" If death and the grave should occupy our thoughts, and we should be looking for them, it was a sad error in Paul to hold that the grace of God which bringeth salvation teaches us to *be looking for the blessed hope* and the *personal appearing* of Christ to bestow the crown of glory.

But this is Paul's uniform teaching. He never exhorts us to be thinking of death, or waiting for it; but always and everywhere to be thinking of the *coming* of the Son of Man, and waiting for *that* glorious event. Walking strictly in the steps of the great Teacher, that is, his uniform, potent, and divine argument to persuade us to the performance of every Christian duty and to prepare for eternity, as a careful perusal of his epistles will clearly show. The following may suffice as examples: "Waiting for the coming of the Lord Jesus Christ." "For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body." "Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven." "The Judge standeth before the door." "The Lord is at hand." "The coming of the Lord draweth nigh." "As often as ye eat this bread and drink this cup ye do show forth the Lord's death, till"—when? ye die? No, but "till He come." "I would not that ye sorrow as those who have no hope." Why? For ye shall soon die and be with them and Christ in heaven? No, not a word about their dying who were sorrowing for the death of their friends, but the very reverse, their living. "*Them that sleep in Jesus will God bring with Him.*" But it is strongly asserted that we shall all die, and that, too, in the very teeth of Paul's declaration, "We shall *not all sleep* (or die), but we *shall all be changed.*" Thus it is clearly proved, from the teaching of Christ and His Apostle, that the certainty or awfulness of death is never adduced to persuade men to prepare for eternity, but only the *coming of Christ* in glory, or something connected with His coming.

It may be said, but men die, and therefore death may be used as an argument to persuade men to prepare for eternity. Christ is a better judge in that matter than we; and He in his infinite wisdom, though men were dying around *Him then*, as well as around us now, never used that as an argument; but, on the contrary, His own *personal coming*, or return to earth. And it is contended that, if He did not use death as an argument, we have no right to do it, no right to reject His arguments and introduce another, as if we knew better than He what would reach and influence the human heart to the accomplishment of His ends.

"Think of death calmly, seriously, frequently!" Why? What has the believer to do with death? Death is the wages of sin; and why should the believer be looking for the wages of sin when he is justified through faith in Christ Jesus? It is his duty, consolation, privilege, blessedness, to be looking for the rewards of righteousness, the crown of glory laid up for Him which he shall receive at the day of the Lord's appearing. Why should he be

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looking for death? When the Spirit of God tells him to be looking for the transfiguration of his body, for its being fashioned like unto Christ's glorious body. Why should he be looking for its being cast out, food for corruption and worms? Instead of looking for Christ's appearing in glory, that it may appear *with Him in glory*, sit down with Him upon His throne, and shine with Him as the sun in the Kingdom of the Father. Ah! it is not for death and its consequent horrors that we are to be looking; but for the coming of Christ, and the glory and the honor and blessedness that shall be ours then and forever. Our conversation should be in heaven: from thence, also, we should be looking for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body.

Besides, there will be a generation upon earth at the coming of the Son of Man *who will not die.* This cannot be doubted; and who can prove that this is not that generation? No one; and therefore it is preposterous to say that we have all to die, and that we should be preparing for that event; when, for anything we know to the contrary, we may be the generation that shall remain and be alive at His coming,—the generation that shall be changed. And, beyond all controversy, it is the Lord's will and teaching that every generation and every individual should be watching and waiting, *not* for death, but for *His personal coming.* And if death should be seemingly coming upon us, as upon Paul on his way to martyrdom, we should be looking like him, not at death, but beyond it,—at the glorious scene of the coming of the Son of Man, and the rewards that are to follow,—and sing, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." It is not for death, then, that we are to be looking and preparing, but for the change, the glorious transfiguration, which Paul assures us shall be wrought upon us at His coming. The preacher, therefore, that cries, Prepare for death, preaches another Gospel than Paul preached.

There are other points connected with this subject; but suffice it to say that, according to the New Testament, we have nothing to do with death; no assurance that we shall die; no intimation to that effect; no admonition to be waiting or preparing for it. Again and again everywhere our attention is turned to the glorious personal coming of the Son of Man, and continually we are exhorted to watch and prepare for that. Our thoughts ought to be concentrated upon that coming and its momentous issues, so that not one can wander to the chamber of sickness, separation from beloved ones, the horrors of death, the darkness of the tomb. Our eye should be so fixed upon Christ's appearing that, because of its all-absorbing glories and teeming blessedness crowding all the field of vision, we can see nothing else; neither death-bed scenes, funeral processions, nor sorrow-clad mourners, nor opening graves; but only the heavens filled and radiant in glory with the coming Judge and King. And if, while gazing upon that revelation of divine splendor which the Spirit of God has painted in such gorgeous colors, and hung up everywhere in His Word, and busy, making mighty preparation for it, waiting and crying in the impassioned desires of our souls, "Come, Lord Jesus, come quickly," death smite us, and we fall into the grave, *all* will be well. We will be fully prepared for death, though it may not have been in all our thoughts, because we are prepared for the coming of the Lord.

Our thoughts should not be on death. Nature, even *renewed nature,* the children of God, shrink from it, because it is the wages of sin, the separation of soul and body, the dissolution of self. The New Testament everywhere draws our thoughts and attention from death and turns them to the glorious coming of the Son of Man, and tells us to look at *that,* and think constantly on that, as the consummation of all our hopes and blessedness; our coronation to the joint inheritance and government of all things with Christ Jesus; our exaltation to His throne, and rule over angels. It directs our attention, not to death and its fearful agonies, not to the grave and its appalling horrors, but to His precious promise, in which is hoarded up all riches and eternal blessings to man, "Behold I come quickly;" and teaches

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us to cry in vehement desire for its fulfilment, for which the whole creation is groaning and travailing in pain together; and for which even we ourselves are groaning within ourselves. "Come, Lord Jesus, come quickly." J. H.

THE KINGDOM NOT THE CHURCH.

If we inquire what are the moral elements of the kingdom of God, of Christ, or of heaven, the following Scripture gives the correct answer: "For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Rom. 14:17. But if we ask what is the kingdom of Christ proper as it will appear in its fulness of glory and future organized completeness, it may be said it embraces these graces and infinitely more.

No competent Bible student will hesitate to admit that Christ and his kingdom are the great themes of prophecy, not only of the Old Testament Scriptures, but also of Christ and his apostles. These prophecies, like a golden chain run through the entire Word of God, from Genesis to the last verse of Revelations. Though the holy Scriptures are so full and clear on this subject, it is a remarkable fact that, even in this day of unparalleled light, the professed Christian world is far from being agreed as it regards the meaning of these Scripture terms,—the kingdom of God, of Christ, and of heaven. It has now come to be the most common popular opinion that these terms are not to be received in their literal or common-sense meaning as referring to a real kingdom, but that they are to be understood as referring to what is called a spiritual or mystical kingdom. The Church literature, sermons and prayers of our day, very generally thus teach. It is assumed that the various religious organizations of Christendom called churches are the real kingdom of Christ foretold by holy prophets, and that these are to extend, subjugate all opposing influences, and become universal.

From Church history it is quite clear that the Church kingdom theory was conceived and brought forth in the corruptions of the Papal church. It is strange indeed that Protestants of these last times should so hastily and generally adopt this heresy of Catholicism. If this theory be true, it can be made to appear so from the clear and direct teachings of the holy Scriptures. If it fails by this test, it should by all means be discarded as a dangerous heresy, the influence of which is evil, and evil only. Let the advocates of this Church kingdom theory, who seem so ready to infer or assume what they must fail to prove, set themselves about presenting their proof-texts, and bring forth their Scripture arguments to prove their theory true, and there must be a failure in their first effort. The parables of our Lord, designed to illustrate the great truths of "the Gospel of the kingdom" by things natural, fail in every instance to prove that either the Jewish or Gentile church was in any sense to be regarded as the kingdom of Christ.

When we impartially look abroad over what is called the Gospel field, and see the very general worldliness and absence of the meek and loving spirit of Christ in the various branches of what claims to be the Church, we are astonished that any should be so blind and presumptuous as to assume that these conflicting associations, each seeking by human skill and worldly policy for the pre-eminence, are in verity the kingdom of Christ already organized in this world. Such credulity may safely be regarded as one of the marvels of our most remarkable age. However gratifying it might be to believe that the churches of our day are the kingdom of Christ already on earth begun, represented by the "stone cut out of the mountain without hands," "a kingdom that shall not be destroyed," but "*stand forever*," reason, Revelation, and facts now looking us full in the face, all forbid us to believe any such thing.

It is now very generally taught that the kingdom of Christ was introduced and set up in this world by the outpouring of the Holy Ghost on the day of Pentecost. Very few comparatively call in question the correctness of this popular teaching. There is not, however, the least evidence of its truthfulness. Instead of this circumstance being the ushering in and setting up of Christ's kingdom, it was the ushering in the dispensation of the Holy Ghost,

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commonly called "the Gospel dispensation," *preparatory* to the future glorious dispensation of Messiah's triumphal endless reign. The apostle Peter was fully aware of this fact. He explains and applies it not to be the setting up of the glorious kingdom of Christ foretold by the holy prophets, but the pouring out of the Holy Spirit foretold by the prophet Joel,—2:28, 29. He quotes the very language of the prophet. This same inspired Peter in another place reveals to us what was the design of God in thus pouring out his Spirit. It was to "visit the Gentiles; to take out of them a people for" (himself) "his name." Acts 15:14. Shall we believe the "sure word of prophecy," or our modern doctors? This people thus taken out of the nations by the Spirit, are thus spoken of by Paul the apostle: "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. Again, "And if children, then heirs: heirs of God and joint-heirs with Christ: if so be that we suffer with him, that we may be glorified together." Rom. 8:17. God's order then is that the children and heirs of the kingdom should Christ-like "*suffer*" here, and be glorified and reign with Christ hereafter, when he shall personally "possess the kingdom," raise and gather his saints "out of every kindred, and tongue, and people, and nation." Rev. 5:9. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:34.

The Scriptures do most certainly make the time of Christ's appearing and the setting up of his kingdom identical. Hence the language of Paul to Timothy: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1; see Titus 2:13; also 1 John 3:2, 3. The Church's universal prayer, as indited by the King himself, is for this very kingdom *yet in the future*. "Thy kingdom come; thy will be done on earth as it is in heaven;" then the ascription, "For thine is the kingdom, and the power, and the glory, forever. Amen." Not on this earth still under the curse is this to be done, but in "*the world to come*," at "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21. J. C.

THE COMING OF ELIJAH.

OBSERVATIONS ON MATTHEW 17:10–12.

"And his disciples asked him, saying, Why then say the scribes, that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things: but I say unto you that Elias is come already, and they knew him not, but have done to him whatsoever they listed."

THE question asked by Peter, James, and John, as they came down from the Mount of Transfiguration, where they had beheld Moses and Elias conversing with Jesus, was perfectly natural. The scribes, who were the accredited teachers of the Jews, and learned in the letter of the Scriptures, were familiar with Isaiah's prophecy, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God;" and they connected this with the prediction with which Malachi closed the Old Testament canon, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

The scribes therefore taught the Jews that the prophet Elijah would personally appear on earth to proclaim in advance the coming of Messiah. But the apostles knew that Elijah had not appeared as Christ's forerunner; and as this prophet was inseparably connected in their minds with Messiah, they probably concluded that the scribes were in so far mistaken that, instead of preceding, he was to accompany or follow the Lord. At all events, they had just seen with their own eyes Elijah in company with Jesus on the mount, and had no reason to suppose he had ever previously visited the earth, since the time he left his mantle with Elisha, and ascended to heaven in a chariot of fire. Hence their question, "Why say the scribes that Elias *must first come?*" Why have our teachers always declared that Elijah must precede the Messiah, since we

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know that you came first, and that Elijah, instead of being your forerunner, has, up to this time, only appeared as your visitor.

Thus far all is plain enough; but in the Lord's reply there is an apparent contradiction. He begins by confirming the expectation of the scribes, and using the future tense to show that what Malachi had predicted was still to be looked for, declares to them, "Elias truly *shall first come* and restore all things;" *i. e.*, Elijah shall indeed come in person, before the great and dreadful day of the Lord, as my forerunner; even as Malachi predicted, and the scribes have taught you. But then he adds, "Elias is come already, and they knew him not, but have done to him whatsoever they listed." To explain this, we must turn to Luke 1:16, 17, where we find the angel, in prophesying to Zacharias the birth of John the Baptist, tells the aged and doubting father, "Many of the children of Israel shall he turn to the Lord their God. And he shall go before him *in the spirit and power of Elias* to turn the hearts of the fathers to the children," &c.

Accordingly, when John was preaching the coming kingdom, and the Pharisees asked him, "Art thou Elias?" he said, positively, "I am not;" but in reply to their further questions, he declared, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias."

Dressed in the plainest and coarsest attire, using the cheapest and simplest food, plain in speech, but earnest and fearless in proclaiming the truth to people, priests, and rulers, John might well be considered the living representative of the stern, uncompromising prophets of the old dispensation which was then closing, and especially of Elijah, the greatest of them all. Indeed, our Lord emphatically declared of John that, "among those that are born of women, there is not a greater than John the Baptist;" and that he was "a prophet? yea, I say unto you, and much more than a prophet." John came as truly in the spirit and power of Elijah as if the Tishbite himself had reappeared on earth in his form. He preached repentance and remission of sins, and told of the coming Redeemer, the Lamb of God who taketh away the sins of the world. Thus he was forerunner of the first Advent of Messiah, just as Elijah himself, who never tasted death, shall be hereafter the forerunner of the second Advent, which shall usher in "the great and dreadful day of the Lord." Then Messiah shall appear, not as the suffering Saviour, but as the conquering King. The Lamb of God will be known as the Lion of the tribe of Judah. He will come in the clouds of heaven, in the glory of his Father, with his holy angels, with his risen and glorified saints; he will come with great power and glory; he will rule the nations with a rod of iron, and dash them in pieces like a potter's vessel; he will trample his enemies under his feet, as the treader of the wine-press crushes the grapes.

Truly it will be a "great and dreadful day" to those who have rejected and despised him, but a bright and glorious one to all who love his appearing, and shall consequently be found waiting and watching for their Lord, ready to receive him, and to rejoice at his coming. E. M.

Selections.

LEARNING AND UNLEARNING.

In nothing, probably, have some of us discovered more painfully how hard it is to *unlearn*, than in relinquishing the charming dream of a temporal millennium; though, at the same time, in nothing have we found more joyfully how blessed it is to learn the truth of God, than in exchanging man's dream of a good time coming, without Christ, for the divine certainty of Christ's coming the second time, without sin, unto salvation. For the most part, those who are looking for that blessed hope have inquired their way through a tangled maze of prepossessions and prejudices, to the clear light in which they stand, waiting and rejoicing, when all around is dark and threatening. They bear testimony that much of the Word of God which before was

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obscure or meaningless, has now become luminous and precious. While the truths in which they formerly rejoiced have been invested with fresh charms, a thousand heavenly promises and prospects have been opened up to them in their exalted relations as sons of God, and therefore heirs of God—joint heirs with Christ. The dark history of this world, the ways of Providence, the proud prosperity of the ungodly, the multiplied afflictions of the children of God, the long conflict of the Church, their own trials, toils, and sorrows—all, in short, that is otherwise perplexing, depressing, and humiliating in our present condition, has been illumined by the projected beams of an approaching morning of joy; in the dark places where they walk there is now a light shining; and the future, which to the eye of nature is wrapped in a darkness as deep as it is terrible, is now, to the opened eye of faith, bright with glory, honor, and immortality.

We may here pause to address a word of exhortation to those who have been graciously led into the joy of this hope, regarding their obligations to the sharers of a common faith who do not yet know what is the hope of our high calling. The experience of your present joy, and the remembrance of the path by which you reached it, bind you to unwearied diligence, but also to unwearied long-suffering and meekness, in bearing testimony of this truth. Your own slow and reluctant progress may well teach you patience; and the preciousness of the hope you have attained may well strengthen you to perseverance in your endeavors. Those who have been most obstinate in their own prejudices against the truth, are most apt, when these prejudices have been overcome, in the impetuous ardor of a young hope, if unrestrained by grace, to attempt to dragoon their brethren into the acknowledgment of the truth; and, if their zeal is not met with an immediate acquiescence, they are disposed to abandon those who hesitate as hopeless, and, in a spirit very unlike Him for whom we look, to denounce them as enemies. Brethren, it is not thus that we were dealt with in our slowness of heart to believe; and it is not thus we are to show our fidelity to the truth which we have received. You cannot awaken that blessed hope in any heart, though it is your privilege to bear testimony to Him who can. And remember that, while you stand ready to give to every one that asks you a reason of the hope that is in you, with meekness and fear, a most important part of your testimony must be in your life, rather than on your lips. Your own spiritual comfort and advancement, the honor of the hope you profess, and, above all, the glory of an absent Lord, demand that you walk worthy of the high vocation wherewith He hath called you; and you owe it to these brethren, as well as to their Lord and yours, that you show that this hope in him is influential, quickening, and purifying.

But to return. We are not to suppose that, because we have been introduced into the blessedness of this hope, we are done either with the pain of unlearning or the joy of learning. Too often the very joy of truth discovered arrests the progress of the inquirer, and he refuses to advance beyond his first discoveries. Nay, errors which become associated in his mind with the truth, become hallowed by the association, and the difficulty of unlearning is greatly increased. For example, the quickening certainty that the coming of the Lord draws near is associated in many minds, with certain reckonings of time based upon the application of prophecy to the history of the past eighteen centuries. To question the correctness of such an application, or of the calculations based upon it, seems to them to assail the hope itself; and we need not wonder if inquiry on the subject is resisted as resolutely as inquiry into the correctness of the popular notions of a millennium, was once resisted.

Now let it be borne in mind that the power and preciousness of this hope is impaired in our souls, in as far as we hold it dependent on any human scheme of prophetic interpretation, as much as it would be impaired if we held it as a human tradition. The hope of His second coming is of practical value only when it is held on the simple authority of the Word of God, opened up and applied to the heart in the same way as the faith of His first coming became a soul-satisfying certainty. Dear as that

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hope is, and much as we desire to see all the children of God rejoicing in it, we would not lift a finger, if thereby we could see all the Christians of America made millenarians on mere grounds of natural conviction, by the force of logic, or the charm of eloquence. Theoretical, sentimental, political, traditional, or sectarian millenarianism is as worthless and God-dishonoring as any popular delusion.

When the hope of the Gospel is held upon the same ground as the faith of the Gospel, we may surely dare to learn the whole counsel of God, without consulting first for the safety of any scheme of prophetic interpretation. A system of interpretation is to be suspected which occupies the mind with itself, or turns the eye in any direction save to the Word of God. Every true teacher will lead us to the Word of God, instead of saving us the trouble of going there. And if, through the divine blessing on his teaching, we have learned anything truly, we will see it in the Word of God, and not merely in his teaching; in speaking of it, we will appeal to the Word, and not to the teacher.

Brethren in the sympathy of this blessed hope! we are taught that human authority cannot maintain the power of it over the soul. We cannot be fed and satisfied by the doctrine and systems of men. We cannot arrest our inquiries after truth at any stage of our progress, and be sustained to-day in spiritual vigor by the discoveries of truth which yesterday refreshed and gladdened us. The great body of prophecy invites our humble, prayerful study. To a great extent, it is still concealed from our view by the accumulated rubbish of ages of neglect and perversion. We must not wait to see what some favorite teacher may yet bring forth from the mine, or what novelty will lend interest to the next work of a favorite writer. Do not permit your indolence to pass under the mask of humility. There is no presumption in going to the Word of God with a deep conviction of the insufficiency of human wisdom to explore or expound it. True humility will go there in confiding submission to the guidance of the Spirit, whose aids are vouchsafed to the humblest, and only to the humble.—*Waymarks.*

Editorial.

EIGHTEEN HUNDRED AND SIXTY-SIX.

We commence our new year with a new dress, and also with a new heart and interest in our work. Three full years have our monthly visits been paid, here and there among the English-speaking inhabitants of this continent and distant islands of the sea. To many they have been welcome visits, carrying with them light, and hope, and confidence, in view of the thickening darkness and depravity of this world, and the mysterious purposes of Divine Providence. Words of cheer and encouragement have reached us from far and near; and from people high and low we have had assurances of sympathy and grateful testimonies that our efforts in this line are appreciated and not without effect. Amid the din of war and furious passion we began; and with the same intensifying, as the years ran on, we have continued. Whilst ruin has swallowed up much, it has not touched our Serial; nor the vast inflation of prices at all changed our original terms. And with all the feebleness of our commencement, and the unpropitiousness of the times, we have been sustained; and our utterances, though humble, have not been entirely unheard through all the fierce commotion. We have labored gratuitously, and with some sacrifices, but we have labored for good, truth, and the souls of men; and our labors have not been in vain.

Some have refused to notice us, except for ridicule and sneers; and we have had to pursue our course without patronage of church, sect, party, or organization. Our cause, like its great Author, has often met with ill-favor, been thrust out of the synagogue, misunderstood, prejudged, persecuted; but it has here and there found entertainment with some worthy Lazarus or Mary, revealed itself favorably

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to some Nathanael who thought no good could come out of Nazareth, and now and then enlisted some bold confessing Peter.

But, whether men will receive or reject, hear or forbear, we still think there is a sphere and mission for us in the world, and that it is our business to continue our publication, and to strive more than ever to give out the truth.

The common Christian mind is not awake as it should be to the blessed hope of the Saviour's return, to the nearness of that sublime event, to the object and intent of it, to the concentration of all our expectations as Christians upon it. Many are dreaming of the conversion of the world, of a millennium of peace and blessedness to be brought about by human efforts, of transfer to the full fruition of glory by death, not understanding that Christ must first come, raise the saints that sleep, translate his waiting Church, destroy Antichrist by the manifestation of his presence, and tread down Satan under his feet. These errors need to be combated, and the truth set forth. The plain prophecies of God need to be brought out, and the notes of warning in them rehearsed, and our whereabouts in the calendar of time made plain. Most of the pulpits are silent on these themes. The religious denominational press has scarcely anything to say about them. And the whole world is hastening to the judgment, and on the very margin of the great day of God Almighty, without the least consciousness of the fact. Here and there a few men are awake, and trying to awaken others. But the spirit and fashion of the day are against them. Many earnest minds are eager to hear them, but are discouraged by those in whose spiritual charge they have been placed. Ecclesiastical authorities are impatient of the subject. Many ministers, whose hearts are burdened with the message God has given them to declare concerning it, are gagged by their congregations, and required to keep silence, or have the bread taken from their children's mouths. And the blessed truth of God, which the Almighty has given to make men wise unto salvation, is thrust aside, or overlaid with dreams of philosophy, or explained away by the subtleties of human invention.

Where, then, is the remedy? Who is to speak out? How are the uninformed masses to find the truth? How, but by means of independent publications like ours, around which those who hold the truth on this subject may rally, and give forth their testimony?

Insignificant may seem our few monthly pages as compared with what is needed. They may be no more than a little rushlight in a vast realm of darkness—a quivering reed in the river's current. But still it is something. It will give light to some benighted souls. It will serve to anchor some anxious spirits who are drifting down the rapids.

Some would like to have us enlarge our issues, or increase their frequency; and we would gladly do it if we could. A friend writes: "Next year is a great prophetic year, and I do think the importance of the crisis and the magnitude of events impending demand an increase and enlargement of effort and enterprise." We are of the same mind. But who is to do the work, or furnish the wherewith? We are doing all we can. A more costly publication would be beyond the means of many whom we now are reaching; and what we have has to struggle for life. Let us be thankful for thus much, and concentrate our strength upon its fuller establishment. So long as we cannot do more, let us make the most of what God has given us. Let us write with more point and condensation. Let us get more readers for what we do send forth. Let us pray more for God's blessing upon our testimony.

But with all we must expect to be in the minority. The very prophecies which furnish us with our doctrines tell us that people will despise and mock us; that we shall make no great headway against the skepticism which reigns in the world, and has taken fast hold of the nominal Church; that when Christ cometh true faith shall be scarce. Let us not be disheartened then that we cannot command the strength to branch out as we would like. Though our voice among the voices of earth be but a feeble voice, let us not hush it because it is feeble, nor despise its humble power. Like the Baptizer of old, who was as the voice of one crying in the wilderness, though we be alone

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and isolated from the mass of men, and find the Herods ready to thrust us into prison, and the devotees of lust and gayety demanding our heads, let us go on, calling whom we can to prepare for the coming Lord, and giving to our utterances the widest influence at our command.

The clock of time has just struck another hour. Who knows but it may be the last that shall find us in this sphere of toil and tears! The minds, and hearts, and passions, and hopes, and fears of men, have been surging to and fro. Events big with wondrous changes have been crowding on each other. The mightiest forces, conflicting, and flushed with unwonted activity, have been breaking away from their old restraints. And so trackless, complicated, strange and ominous is the whole scene of things about us and the world over, that it would seem as if nothing could now much longer delay the end. We pause upon the margin of 1866, and feel, as the students of prophecy have been giving out for ages, that it must bring forth occurrences of unwonted significance and moment to the Church and to the race! Nor need we be surprised if among them should be the resurrection of "the dead in Christ," and the catching away to the clouds of those who are looking for His coming. The prophetic dates are all rapidly converging to their close. Signs of various sorts are multiplying on every side. False Christs are appearing. We have just received certain printed documents proposing the reorganization of society, from one who announces himself as "The Promised *Son of Man*." He propounds his scheme as "the world's desired, prayed for and expected kingdom of and from heaven." He says, "Jesus, and the Christ in him, came the first time to *preach* about the kingdom spoken of by the prophets, which has been repeated unto this day; but now, having received the kingdom, and returned in the present Son of Man, I come not to preach about it, but to set it up, practically, without money, hire, or price, that the praying for it may be answered and ended." Is not this in the direct line of the Saviour's words, that, as the day draws near, "there shall arise false Christs, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." And if a man in this Christian land can thus assume Divine and Messianic prerogatives and honors, what is there unlikely in the idea that the successful and mighty democratic Emperor, who now stands at the head of this world's power, may presently be revealed in all the blasphemous characteristics of that Man of Sin who is to "sit in the temple of God, showing himself that he is God?" Verily we are in the last days. What we do we must do quickly.

NAPOLEONISM.

It seems that the Emperor Napoleon and his friends are particularly fond of likening himself and his cause to the greatest religious characters whose administrations enter into the great system of human redemption. M. de Persigny, some years ago, said: "We claim exclusive possession of the Napoleonic idea, tortured and put to death on the rock of St. Helena. Napoleon (I) died under the weight of his task, and his work was left unfinished. Like Charlemagne, he promulgated his law amid the lightning and thunder of battle; and he confessed it to his last hour, in the face of his executioners: *thus embodying in himself the double characters of Moses and Jesus Christ.*"

In Mr. Greenwood's Life of the present Emperor he quotes from him the following language: "Strong are the convictions which brought me to regard the cause of Napoleonism as the only national one in France, and *the only civilizing agency in Europe.* Proud of the nobility and purity of my intentions, I resolved to elevate the Imperial Eagle once again, or to fall the victim of my political faith. . . . . I may be asked what induced me to abandon my happy existence, to run all the risks of an enterprise so hazardous? I reply, a *secret voice* led me on. . . . . *This is the inheritance of inspiration.* It is the inspiration of an idea, which rests its system on principles

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of eternal justice, disciplines democracy, levels mountains, crosses seas, obliges all nations to be at peace,—an idea which has *burst from the tomb of St. Helena, as the moral of the Evangelism has risen triumphantly, spite of all the torments of Calvary, which, springing out of the French Revolution, with a helmet on its head, fell to rise again, imitating the Divine example.*"

The Envoy Extraordinary of the Emperor of Mexico has opened negotiations with the Government of Turkey for the securement of certain localities in Palestine, in order to refit and consecrate them with improvements for the veneration of the so-called faithful. The Emperor and Empress are said to be very urgent in the matter. Has this anything to do with Napoleon's schemes to take possession of the Holy Land?

The Paris *Presse* represents that France is at this time being moved toward the "natural frontier" question; that is, the extension of the boundaries of France to the Rhine. A pamphlet, by M. Dechamps, in Belgium, proclaims the coming annexation of his country to France. A protest, from Drouyn de l'Huys, has been reported over Europe, against the division of the Danish Duchies in disregard of the will of peoples. And numerous symptomatic facts are referred to as indicating a supreme effort to revive the French territorial question.

The first instalments of the French army being withdrawn from Italy, have been safely landed in France. The places vacated by them are already in a state of disturbance from brigand organizations. The people of Rome, however, seem pleased with their departure, which is taken as equivalent to the overthrow of the Pope's temporal sovereignty. All are to be recalled in the course of the year.

A writer in one of the New York dailies, eulogizing Napoleon, refers to a paper prepared many years ago, during the imprisonment at Ham, and bearing Napoleon's signature, in which the prisoner promised, in the event of his elevation to the throne, the construction of a ship canal connecting the Atlantic and Pacific Oceans through the American isthmus, with a bonus of seventy-five millions of francs. The same writer refers to his high estimate of Constantinople as a point of the greatest importance, the occupation of which may most powerfully influence the destinies of the African, European, and Asiatic countries.

The Napoleonic movement, in calling the great sanitary congress of representatives from the various nations, to discuss the question of the prevention of cholera visitations, is another significant feature. The government sanctions, under which the delegates are to act, is not the least noteworthy in the case. It is a semi-political conference, and with the subject for inquiry is linked the religion of Mahomet, its future, and that of the people who profess it. Hence Constantinople is the place of meeting. This politico-medical congress will doubtless find the pilgrimages to Mecca to be the source of this Asiatic scourge, and thus unlock the door for intervention in Mohammedan affairs, and for another congress with greater powers; all of which will be in the exact line of Napoleon's ambitious plans, and make for his exaltation as the saviour of peoples, the prince of social progress, and the ruler of nations.

Napoleon and Eugenie have also lately nearly deified themselves in the eyes of some, in the visits which they voluntarily paid to the cholera patients in the hospitals of Paris, during the recent prevalence of that plague there. We have seen it referred to, even in English papers, as one of the most marvellous and noteworthy acts of condescension and calm courage to be found. Many, no doubt, are ready to accept it as a miracle, that they repeated these visits, hung over the patients' beds, and escaped unharmed.

It was the sacred prophet who said of the wilful king, that he shall honor the god of forces, a god whom his fathers knew not, with gold and with silver. Napoleon has recently caused to be placed in the Salon de Napoleon in the Louvre, a silver statue of his uncle.

Some time ago, he removed the military cap from the statue of his uncle in the Place Vendome, and supplied its place with the sacred wreath. The explanation given to the French people at the time was, that it was necessary for the *apotheosis* of the Emperor. Since then,

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all the French coinage has the head of Louis Napoleon stamped on each piece, *with a similar wreath around his own temples.* If it meant *apotheosis* for the uncle, what does it mean for the nephew?

PERILS OF THE LAST DAYS.

How striking and impressive is the fulfilment of Scripture in regard to the "perilous" or troublesome "times of the last days!" And yet how sadly is the significance of the fact misapprehended! Scarcely any will admit any relation between such dreadful degeneracy, and the near approach of the *great day.* The multitude are "willingly ignorant." The world is on a great chase after earthly good, ignoring *the one special* great necessity of earth, *the coming of Jesus.* The explanation tendered of the extraordinary casualties and crimes of the time, is, "the natural result of the war." But it is with the *fact* and not with the occasion or cause, that we have to deal as bearing on one other stupendous event. Besides, how is it in England, and other countries of Europe? Is not the record universally concurrent, a record of violence and outrage? With your permission, I will present a brief epitome of facts gleaned from an article in a leading New York journal: "From April to October 10th, 95 murders are counted from metropolitan files; besides 12 homicides and half a dozen assassinations. We count 25 murderous attempts, 9 of wife-murder, and 7 attempted, and 33 suicides. We reckon 150 lives lost by criminal hands, making no account of the wreck and ruin on the great highways of travel. But the great crimes of Europe have far exceeded all these in wonder and mystery. In systematic wickedness, they show an older experience than American crime. Intellect, science, and even religion were sunk in the plot, and woven in the deed." After an enumeration of cases of special enormity, the writer resumes: "Crime of this complex character seems weird, appalling, and extravagant beyond expression. Monstrous among other flagrancies, was the burning of 3 houses by a girl of 14, polygamy to the extent of 10 wives, by a man who afterwards hanged himself, highway robbery by a boy of 14, the same by a politician, and the malign biting off of noses. Add to these the publication of obscene books and papers, and the vile defacing of natural scenery."

And yet it is probable that this statement includes but a portion, perhaps a *small portion* of actual and aggregate crimes in the Northern States.

In the same computation is included a list of bank robberies, in which the aggregate losses reach nearly a million of dollars. A chapter of defalcations and swindles involves the enormous amount of more than six and a quarter millions misappropriated, besides paymaster frauds, navy yard frauds, and various official corruptions.

Let these facts be pondered, and their purport soberly weighed. How very far from the truth is the vain assumption, that the world is *improving!* With some alleged increasing good, is *positive increasing evil.* And how infatuated is the expectation of a world's deliverance from such awful incubus of sin and sinful works, without a coming and renovating Jesus! Is it not *Jesus* who is to make all things new?

But some will say, "You disparage the power and office of the Holy Spirit, by insisting on the personal presence of Christ on earth." But the answer is clearly this, that the Spirit is intimate and one with Christ.

Is the Spirit of the Lord less able to operate with most potent and glorious energy, when Jesus has come down to rule and judge the world, with a personal and visible glory? Did not the heavenly dove descend in a bodily shape and rest on the head of Messiah, in the days of his humiliation, and with what unity and glorious energy, and penetrating and renovating power will the Spirit of Christ attend and attest the *presence* of Christ on earth! O, for that day of jubilee quickly to arrive. Never will earth, cursed and burdened with its disabling and distracting load of sin and guilt, cease to stagger like a drunken man, never will its groan of weariness and woe be hushed, nor its sigh of longing for deliverance be answered, until appears the *sign of the Son of man in*

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heaven. This is what is wanted, the very remedy, the special and express manner and agency of recovery. For this a prayer is perpetually ascending from the very heart and frame of this creation. How much more should Christians long and pray for the light and clouds that environ the *enthroned One!* Should we not pray and look with rapture and expectation, when the signs are so accumulating of the *near Advent of the Blessed Jesus?*

Hoping not to be tedious, I will briefly consider another evidence or manifestation of the "perilous times," in the *constant and appalling casualties* which painfully distinguish our day. From May 15th to October 15th (five months), there were 68 *railway accidents*, and in the whole year to date, not less than 100. "Thirty millions would be a modest reckoning," says the writer quoted above, "for the loss involved in demolished lives, trains, and properties. Probably 300 have been killed, and more than 600 injured in every shape, during the year. 65 disasters by steamboat explosion and shipwreck are also noted. Several of these catastrophes which have crimsoned river and ocean far and wide, are remembered in all their awful poetry, and helpless agony and terror. From the Sultana, some 1200 found a muddy grave in the Mississippi, 400 went down in the burning ship Nelson, 250 with the Brother Jonathan, and 100 in the Pewabic. 3000 lives, it may be reckoned, have been lost between April and September." In addition, may be mentioned a great variety of miscellaneous casualties, from incavations, burnings, crushings, shootings, cuttings, and particularly *explosions*, from which latter cause an enumeration of only 5 cases gives a list of killed and wounded, reaching nearly 2000. The Philadelphia Ledger, of November 11th, has the following: "We still hear the most heart-rending accounts of disasters at sea, caused by the recent storm in the Gulf of Mexico and on the coasts of Carolina and Florida. At least one hundred vessels have been wrecked, and many lives lost."

Conflagration must be added to the catalogue of items in the area of ruin. 155 fires between April and October 15th, are minuted. A brief table of losses is subjoined:

Loss by unenumerated fires, . . .	$30,000,000
Burning of Government Works in Tennessee, ...	10,000,000
Warehouse conflagration in New York,	3,000,000
Other fires, ...	1,000,000
Fires in Canada, ...	1,500,000
Total in six months, ...	$45,500,000

Nor does this include the burning of 1000 acres of forest in Massachusetts.

Another item of disaster should be mentioned, viz., by *freshets and deluges.* Certainly, the number has been of late remarkable. On the coast of Texas and Louisiana, recently, 90 were drowned, not to mention 600 cattle on one farm. I presume almost every community in America can attest a marked increase of local expenses, for the repair of roads and bridges. It is needless to enumerate disasters. Let us suggest a little practical and particular observation for the *next year.* Let us see if there is not something fearfully uneasy and ominous in the elastic elements of nature. What says our great Prophet himself? In the enumeration which should prefigure and immediately precede the COMING, is "perplexity, and distress of nations, the *sea and waves roaring*, for the powers of heaven shall be *shaken*," or as the Word denotes, shall be put into a *state of waving, rocking, vibratory motion*, like the sea, or as in earthquakes and thunder. And what further says the Prophet *Christ?* "And when these things *begin* to come to pass, *look up*, and lift up your heads, for your redemption draweth nigh." Is it pretended that these signs are figurative of Jerusalem's overthrow? But *what particular redemption* ensued on that catastrophe? *No*, it is a nobler redemption than any which then occurred, which watching Christians will soon realize. Who does not recall the recent terrible inundation at Calcutta? And who has not observed the recent frequency of tornadoes, those resistless angels and engines of wrath, rising and sweeping on with terrific suddenness and power, surging and tossing about the stoutest and most ponderous objects as playthings? *One may, henceforth, confidently expect the future will be characterized by the evidence of uneasiness in the elements*, storms, floods, fires, earthquakes, and

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volcanoes. *Let us look for them*, for I am confident they will *continue to occur* in extraordinary manner and degree. And amid all this tumult and agitation, we have something for a positive *basis and substance* of hope, *the Advent of Jesus*. Let not those who believe in the proximity of this event be astonished at startling and unprecedented disturbances and convulsions of the elements. When they *begin* to come to pass, look up! for they will *continue*, until the end. Doubtless defunct volcanoes will have their energy revived, and those lately inactive will put forth their suspended and slumbering power. Earthquakes will communicate the token of their awful jar to astonished families and communities. Electricity, the fleet and vehement agent of God, will obediently and resistlessly manifest its multifarious agency, and with tremulous elasticity await and tremendous power execute the mandate of the Almighty. Facile and sensitive, with its kindred elements it will give token of the impress of the Power in Heaven, ready to be revealed, and manifest the agitation with which the glory of the Person of Jesus will affect the subtlest elements of nature. It is no wonder there is premonitory activity in elements which are to be readjusted in the world to come, which are to be so rectified in their relations and operations as to dispense ten thousand blessings, while now they so frequently precipitate disaster.

It is well. Let the purposes of God be accomplished. Let all the essential preparatory revolutions go on. Let the wheels of "progress" turn incessantly until the Chariot of the Restorer appears. But the *progress* will be one of turning upside down in this disjointed frame, of upheaval and commotion in nature and in nations. Thank God for every token of the *epiphany*. It will be the jubilee indeed to earth, though a dreadful astonishment and disappointment to millions of the wicked. So many fond calculations deranged! So many great preparations discommoded and disconcerted! Such a great expectation of progress (with the Devil yet current and tyrant in the atmospheric spaces) confounded! How complacently does the adversary survey divers kinds of progress in *art* and *knowledge*, while he retains his princedom of this world! How well they subserve his artifices, and co-operate with his ambition, as infernal autocrat among the powers of the air! But the Lord will have the Kingdom. Amen.

I will only add a few words, by way of recapitulation. The correspondent already quoted says, "A fair calculation from the foregoing, would place the entire damage to property by disasters, at about eighty millions. Robberies may be set down at twenty millions more." I append an item, which might, perhaps, more appropriately have been inserted before, showing the great increase of shipwrecks on the coast of France, in seven years prior to 1863. It is from a French paper, the *Moniteur de la Flotte*.

Shipwrecks in	1856, ...	91
"	1860, ...	127
"	1863, ...	176

Although the subject is so suggestive and important, perhaps I have said enough. C. C.

WORDS OF COUNSEL.

BE-MODERATE IN YOUR ESTIMATES AND DESIRES OF WORLDLY GOOD.—It may seem necessary and important to you, but it is not. At best it can serve you but imperfectly, and only for a little while. It is vanity, and may only do you mischief, instead of rendering you profit. It was a Christian exhortation which the poet gave when he said,—

"Lean not on earth; 'twill pierce thee to the heart;
A broken reed at best, and oft a spear
On whose sharp point peace bleeds, and hope expires."

If you have position, influence, means, use them wisely for God, and set not your heart on them, nor be proud of them, nor glory in them. And if you are among the less favored in these respects, do not murmur nor complain, but be content with such things as you have. They that hasten to be rich pierce themselves with many sorrows; and the devotees of pleasure, while they are gay and joyous for a time, soon find, as Solomon found, that all is vanity and

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vexation of spirit. Wealth is good, and all the proper pleasures of life are good, but they all perish in the using, and fail when our brief race on earth is run. Learn, then, to call them by their right names, and be not captivated by their specious show.

SEEK AFTER THAT WHICH IS ABIDING AND PRECIOUS.—The things of this world are vanity; but there is a world of reality and substance. There is that which can fill the soul, and make it glad, even amid privations and sufferings, and satisfy it with enduring happiness. "This is eternal life, to know the only true God, and Jesus Christ whom He hath sent." "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." With the soul anchored on the Almighty and Immutable, with the heart set to meet His will, with the life solemnly consecrated to His service, we become linked to His eternal Majesty, so as to share somewhat in His imperishable excellencies, and become "partakers of a Divine nature," being the sons and heirs of God, and joint-heirs with Jesus, with a reserved inheritance, incorruptible and unfading. Having laid hold upon the refuge set before us in the Gospel, we plant ourselves on the immutable things of God, and find strong consolation in the hope of a future of blessedness, high as heaven, changeless as God, and enduring as eternity. And why should any one cheat himself out of that glorious portion for the trifles and vanities of earth? Why should you waste your precious life running after shadows, and let go the bliss of eternal realities? What have you ever gained by neglect of God and his service and commands? What comfort does it give you as you look forward to death, judgment, and eternity? Lift up your heart, then, and pray that God may turn away your eyes from beholding vanity. Look about you, and see, that the truth of God is all that is really worth your possessing, and pursue it, and hold to it at any price.

FIX YOUR MIND UPON THE COMING AGAIN OF THE LORD JESUS.—He has said that He will come again. Angels have said that He will come again. The Holy Ghost, in the hearts of prophets and apostles, has given us the repeated assurance that He will come again. There is nothing that can prevent His coming; and everything demands that He should come speedily. All the prophetic dates, at the end of which His advent is fixed, are almost run out. The signs which characterize the world when near its end are manifesting themselves on all sides. The most devout and earnest-hearted in the Church, in all lands, are becoming aroused and expectant, with reference to the speedy fulfilment of all that the Scriptures have spoken. Be not indifferent, then, to the solemn subject and the blessed hope. If the indications of the nearness of that day were even far less than they are, our hearts should still be set upon it, and our lives disposed with reference to it, as freighted with all that we may covet or dread, as we are prepared or unprepared. The fewest weeds floating on the sea of time, showing that we are nearing the continent of glory—the smallest flowers, here and there, however few or fragile, heralding the approaching summer of the promised blessedness,—ought to impress us most deeply, and incite to all manner of earnest endeavor, that we may be found waiting and ready when the grand crisis comes. And though no angel from heaven be sent to you, nor any startling token like that which flashed Belshazzar's doom along his banquet-halls, be made to herald to you the Saviour's nearness, believe, nevertheless, that His coming is at hand, and that it is now late in the Saturday evening of this world.

BE FIRM AND UNYIELDING IN YOUR FAITH AND ADHERENCE TO CHRIST, WHATEVER MAY OCCUR.—By taking fast hold on Jesus, and making him your hope and life, you take hold on what cannot fail you, and find sanctuary amid the changeless verities of God. And if you should be reproached by the world for such oddities, care not for it. If you suffer, let it be as a Christian, with meekness and forbearance, that the trial of your faith may be found unto praise, and honor, and glory. And if others mock, and continue to be lovers of pleasure more than lovers of God, and give themselves to vanity, let it be your part to follow the Master, to deny yourself, and to wait for your recompense at the resurrection of the just.

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The Prophetic Times.

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Special Contributions.

OUR BIBLE CLASS.

ON THE SECOND COMING OF THE LORD.

DURING a recent visit to a thriving town in the "Oil Regions," it was my privilege to attend the meetings of a large and interesting Bible Class, for several Sundays.

As the subject of the "second coming" came under investigation, it may not be uninteresting to some of the readers of the Prophetic Times to have a brief sketch of the discussion.

The leader of the Class was a lawyer of ability, and well qualified for his position. The members were generally intelligent business men, some of them like the writer, being transient members.

The Class had gone through St. Paul's first Epistle to the Thessalonians and the first chapter of his second Epistle, and had now reached that chapter so perplexing to anti-millenarians, the second chapter of 2d Thessalonians.

The leader of the Class took occasion more than once to remark, that this is generally considered a very obscure and difficult portion of sacred Scripture. It would seem that inasmuch as the apostle had treated of the second coming of Christ in every chapter of his first Epistle, and very fully in the first chapter of the second, this subject ought to have been somewhat clearly apprehended; but it is fair to presume, from the confused and contradictory notions expressed, that the great subject of Christ's coming and kingdom, which the apostle had so repeatedly brought to the attention of the Thessalonian Christians, had been passed over without any proper investigation.

In these discussions, the end aimed at on our part was to show, first, that the coming of Christ here spoken of was *personal*, and second, that this coming will be pre-millennial. I shall only attempt a brief report of the various opinions expressed on these points. To the question: what did the apostle mean by "the coming of our Lord Jesus Christ?" various replies were made. Some said that the "coming of Christ," sometimes referred to the death of Christians; others, that it often means a spiritual coming; others, that the destruction of Jerusalem was spoken of as a coming of Christ; again, others, that these words might refer to Christ's personal coming at the "day of judgment." No one seemed disposed to venture a decided opinion as to the meaning of the coming spoken of in the text, but it *might* mean this or that.

To these views we replied, that we believed no text of scripture which speaks of the coming of Christ, could be produced, which by legitimate construction could be made to refer to death. That in this passage no such meaning could be put upon it, for it would be absurd to suppose the apostle would say, "Now I beseech you, brethren, by the coming of death;" again, "for that day (death) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Then as to a spiritual coming, we showed that Christ was always spiritually present with his people from such passages, as, "Lo, I am with you always even unto the end of the world." "Where two or three are gathered together in my name," &c. If Christ is always present spiritually, how can it be said that he is coming spiritually? But to bring this interpretation

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to the test of the passages in the lesson, can it be supposed that the Thessalonian Christians were "shaken in mind or troubled" at the thought of Christ's immediate *spiritual* coming?*

We contended that there are but two comings of Christ spoken of in the Bible—the first, in lowliness and humility as the suffering Redeemer; and again, the second time, without sin unto salvation. Having shown as we thought that "the coming of our Lord Jesus Christ" spoken of by the apostle did not refer to a figurative or spiritual coming, it would follow therefore that it was a literal, personal coming of which he spoke. For the direct proof of this we cited such passages of scripture as these: "And to wait for his Son from heaven whom he raised from the dead, even Jesus," &c. The *same Jesus* whom he raised from the dead, therefore a literal, personal coming. "And he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of restitution of all things." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," that is, visibly, personally. That such passages as these could only refer to a visible, personal coming, could not be gainsaid. The leader of the class said he was satisfied the apostle here referred to a literal, personal coming, "without saying when, in the order of events, the coming was to be." This qualificatjon was evidently to avoid the pre-millennial conclusion.

We pass over the discussions on the great apostasy, which was not without interest, and come at once to the eighth verse. "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming."

That this all had a figurative or spiritual meaning was maintained with much persistency, and glowing words were spoken of the power of truth; that it was finally to prevail over sin and error; that error in all its forms and manifestations was to be consumed and destroyed by the power of truth. The preaching of the Gospel and other agencies were to be employed until Antichrist and all opposers of Christ were subdued and brought into subjection to Him. One brother said, with a very triumphant air, "that Christ came in revivals of religion; sometimes his coming was very powerful." To this it was replied, that in revivals of religion the Holy Spirit came; that there was a very great revival of religion on the day of Pentecost, but Christ did not come, but

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* Query, Is this a correct rendering of the apostle's words? "As that the day of Christ is at hand" (or immediate). Is it reasonable to suppose that the Thessalonian Christians were shaken in mind or troubled at the thought of Christ's immediate appearance? the very thing the apostle had taught them to look and hope for in such words as, "And to *wait* for his Son from heaven." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "For the Lord himself shall descend from heaven with a shout, &c., *wherefore comfort* one another with these words." "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven."

Ed. Obs.—It is plainly a mistranslation to render ενεστηκεν, *at hand*, or *impending*, in this passage. It is found seven times in the New Testament, and is nowhere else so rendered. Five times it is translated *present*, and the sixth time by what is equivalent to being present. The phrase *at hand* occurs at twenty other places, but in neither is the Greek ενεστηκε, as here. The Syriac translates it *is come*. The Swiss version has *est arrivé*. Macknight translates it *hath come*. The idea of the passage is not that the Thessalonians were troubled about the day of the Lord being *near* or *impending;* but that it had perchance *already come*, or was *then present*, without having brought to them the blessedness on which they had been counting. That it was near, was their joyous hope; but that it should be *already present*, as seems to have been the heresy of some, and *they not translated*, and *their dead not restored*, this was something to disturb and distress them. Hence the consolatory words of the apostle, that they should *not be shaken in mind, or troubled, as if the day of the Lord had already come, were then present, had set in;* that it was still future, and still an object of hope. And to assure them of this, he proceeded to tell them of a certain apostasy and revelation of the wicked one, yet intervening between them and the day of the glorious coming for which they hoped, and which they were in fear had come without their having been partakers in its blessedness.

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the Holy Ghost. That Christ himself said, "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

We admitted that the words "Spirit of his mouth" might, probably did refer to the agency of the "Word" in consuming and wasting the power and dominion of the man of sin, as for example the Reformation, but insisted that the words, "and shall destroy with the brightness of his coming," meant a literal, personal coming of the Lord Jesus, for these reasons: 1st. The plain obvious sense of the apostle's words require this interpretation. He tells the Thessalonian Christians, after exhorting them "by the coming of our Lord Jesus Christ," admitted to be a personal coming, that "that day shall not come except (until) there be a falling away first," and the revelation of "that Wicked, whom the Lord shall destroy with the brightness of his coming." Surely, the obvious sense is, that as Christ should not come until after the revelation of "that Wicked," when "that Wicked" is revealed, then Christ will come, just as he says he will.

2d. That the apostle had repeatedly, in his first Epistle, as also in the second, spoken of Christ's coming again, and that coming evidently in every case a personal one, whence it is fair to presume that a personal coming was meant in this connection.

3d. It is clearly evident that the apostle is speaking of the same coming, which he had just been describing (chap. 1), and which is unquestionably a personal coming. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God," &c. This is very much like, "and shall destroy with the brightness of his coming."

The point was gained; the leader of the class said he must acknowledge that the coming spoken of in this verse (eighth) referred to the personal coming of Christ "at the end of all things." It was remarked that it would undoubtedly be the end of Antichrist, but the apostle does not seem in this connection to be speaking of "the end of all things." We then said, it is admitted that the coming of Christ spoken of in these verses will be a literal, personal coming; now, as the great apostasy had already commenced ("for the mystery of iniquity doth already work" says the apostle), and was to continue until the development of the Antichrist—that Wicked—whoever or whatever he may be, and as "that Wicked" is only to be destroyed by Christ's personal coming, therefore it follows that this coming must be *pre-millennial*, for there can be no millennium during the continuance of the great apostasy. This seemed to us the legitimate conclusion of the matter. It was, however, an *unwelcome* conclusion to have established, and the teacher remarked that this was a subject on which there existed a great difference of opinion, and it was not probable that we should come to any agreement upon it; he therefore thought it would be for the best interest of the class, that the subject of the second coming of Christ should not be further discussed. In this decision the class acquiesced, and so the great subject of Christ's coming and kingdom is declared to be unprofitable, by those who profess and call themselves Christians, and who meet for the avowed object of studying the word of God. The experience of these few Sundays has caused me some surprise. 1st. That there should be among Christians such an aversion, amounting often almost to a hatred of this doctrine of Christ's pre-millennial coming. 2d. That no substantial, solid scripture argument could be brought against this doctrine, nor a single passage of scripture inconsistent with it.

GATHERING OF THE EAGLES.

I HAVE read with interest the articles on this subject, by a correspondent, in recent numbers of the "Times," and acknowledge the instruction and profit derived from them. I wish to communicate some additional observations on these somewhat difficult passages.

It seems to me we cannot avoid concurring in the application which commentators usually make of Matthew 24, to Jerusalem. At least for one I do not feel unwilling to accept this as its first and minor application. Eagles do prey on carrion. Says Audubon, "My patron assured me that such birds sometimes followed

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the hunters to feed on the entrails of animals they had killed." In the "Naturalist's Library," is the remark: "As the sea-eagle will eat carrion, it is used as a bait to catch him in Sutherlandshire." In Kitto's Cyclopædia, it is said, "From choice or necessity all eagles occasionally feed upon carcasses of horses, and it is well known in the East that they follow armies for that purpose," and in Job, 39:30, it is written, "Where the slain are, there is she." It is also certain that various nations of antiquity, such as China, India, Persia, Egypt, Romans, Arabs, had eagle *signa*, symbolical of rapid, irresistible conquest. So that, as intimated in the note appended to one of the articles, the common view may be accepted as a partial fulfilment of the passage in Matthew. And it is at least possible, that a further reference is intended to the invasion and desolation by "the people of the Prince that shall come" in the midst of the covenant week, just anterior to the consummation. This seems probable from the concurrence of the declaration: "There shall arise false Christs and false prophets," &c., with the more particular designation, in Rev. 13, of the beast and false prophet, the fulfilment of which is so intently awaited in the development of Napoleon, or some personage not yet manifest. It is observable that Jesus did not disabuse the minds of the listening group around him, of their supposition that the temple's demolition, and the advent and end of the world are to be practically simultaneous. It seems very probable, that the tribulation has an unbroken continuation from the first to the second complete desolation of the doomed city, or from the first to the second advent, so far as the interpretation comprehends the Jewish nation. This period may be not inaptly illustrated by the figure of a musical instrument, expanded considerably at the mouth and yet much more at the remote extremity, the end of the tribulation, being its enlargement, to comprehend many nations. The first tribulation is a type of the second, or rather the beginning is an epitome of the consummation. But the 27th verse, the last preceding that concerning the convocation of the eagles, it seems impossible to apply entirely to Jerusalem. Here Jesus touches the second and very important inquiry of the disciples. The lightning coming out of the east, and shining even unto the west, is a vivid image of an event, characterized by suddenness, quickness, directness and power. *Thus Christ will come.* Jesus, who talked so much in parables, speaks in no ambiguous language here. The illustrations and imagery are of the simplest kind. And the electric flash, so abrupt, so fleet, and so resistless, denotes just what it avers. After making allowance for any minor application, it must refer to a new series of events, of which this gathering of the eagles is one.

Let us look then at the text in question. "For wheresoever the carcass is, there will the eagles be gathered together." The original of "carcass" in this verse is πτωμα. But the definition *corse* or *dead* body, so far from being first, is last in the lexicon. The strict or primary signification of the word is a *fall*, or *thing fallen*, and then a *failure*, a *fault*, and last of all, a *corse*. Let us look at a rendering to correspond. "Where the *fall*, or *failure* is, there shall the eagles be convoked." The application of this passage to the first translation, or the evection of the 144,000, is a view of intense interest to the devout inquirer, and well worth our study to see if it is not of the strictest truth and propriety. In Rev. 12, the man-child, born of the travailing woman, is caught up to God and his throne, Christ enthroned having descended into the aerial vast, which immediately arches our planet. About the same time, or perhaps a very little after, there is war in heaven. Michael, that is, Jesus and his angels, fighting the dragon and his angels. The wise virgins being just previously brought into the company of Christ, are perhaps permitted to witness this gigantic conflict and overthrow. At all events, the war and the translation are nearly simultaneous. With the rendering above, I do not see why we should hesitate to interpret the meaning of our Saviour as simply this, *Where the overthrow of Satan and his legions occurs, in the aerial region, there shall the watching and ready saints be convoked.* This interpretation is of equal propriety, whether we render πτωμα by *fall* or *failure*. Especially does this view seem pertinent to the connection with the

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previous verse. As the first startling event near the end of the great tribulation, Christ comes with electric swiftness through immensity. Instantly an assault of irresistible impetus and power is made on the desperate enemies of our race, who have had their roaming-ground for ages in the open space around the earth. The conflict is short and decisive, and into the space vacated by the discomfited infernal hosts, the Philadelphian saints are established, in everlasting association with Jesus.

In further confirmation of this suggested rendering of πτωμα, it may be added that the word *fall* as a substantive occurs but four times in the New Testament, and in the first two cases, the Greek is πτωσις, and in the last two, παραπτωμα, both words being kindred directly with the word rendered "carcass." The *fall* first occurring in the cases mentioned is, that dreadful and ruinous one of the house founded on the sand.

Another confirmation, perhaps, is the well-known altitude of interest, as well as altitude of position with which the eagle watches for an opportunity to seize the prey which indeed it may have compelled the fishhawk to drop, and it is certainly not unreasonable to conclude that the 144,000 will have an allotment in the great assailing host, which shall eject Beelzebub forever out of his long-possessed theatre of malign operations. Perhaps it is worth suggesting, still further, that the application of the "*where*" in this passage may be not alone to *locality*, but also to *time*.

It is proper now to consider some well-known characteristics of the eagle, which will help us to discern the intent of our Lord in the passage and the significance of the designation, especially as applied to the first translated saints.

One characteristic of the eagle is *his watchfulness and penetration*. In that mysterious assemblage of the four living beings round about the throne, I believe commentators understand the figure of the fourth or flying eagle to symbolize penetration. One author describes the sea-eagle as "gliding high in the air and scanning the expanse of miles with her clear and unerring vision." Audubon, who experienced great delight in studying the instincts of the feathered tribes, when lying in wait to observe, if possible undetected, remarks of a female eagle that "ere she alighted, she glanced her quick and piercing eye around, and instantly perceived her haunt had been discovered, and dropping her prey with a loud shriek, communicated the alarm to her mate. This watchful solicitude I have ever found peculiar to the female."

What then is the import of this trait of the eagle in the case before us? It is very evident. The saints, as eagles, must *watch*. They must study and observe the volume of revelation and the import of events. Faculties must be active on the great theme of the glorious appearing of Christ, for so he has expressly commanded. Lethargy will never do. Nor will it answer to rest quietly in a condition of misapprehension, misinterpreting plain truth, and postponing indefinitely the great day. It will not do to plead the impossibility of a right understanding of prophecy. Prayer, study, anxious inquiry, and yet more, a strong impression, if not a clear perception and fixed conviction of the impending and personal advent and glory of Christ, constitute an essential qualification of the class denoted. The saints translated by the Almighty Son of God, like an electric flash entering our planetary system and instantaneously traversing its diameter, to be caught up in the twinkling of an eye, must be *ready*, and an essential feature of the readiness is forethought and expectation. The Lord dwells with emphasis on this very thing. The logic and learning, which by figurative interpretations put the Lord and his advent far off, will not answer. It cannot please the Prince of life, who cries: "Beware! behold I come as a thief!" The thing enjoined is a duty, and that duty is watchfulness, watchfulness!

It is important to dwell on these indispensable requisites. We must appreciate the importance which Christ attaches to a vigilant frame, to unabated and lively interest, to studious observation, touching the *period*, the *manner*, and the *signs* of Christ's coming. If many teachers and doctors do disparage the duty and pervert revelation, *wise servants* will not be misled. They will insist that the true intent of the Sa-

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viour's admonition must be observed. And joined to alertness will be wisdom, and with watching, will be knowledge. Prayer and study will be rewarded with light. Passages hitherto little understood, or erroneously apprehended, will yield previously unknown blessings of enlargement and instruction. Interpretations, though sometimes *new*, will yet be *true*. Prophecy will have elucidations, aided and attested by God's Spirit, and will be appropriated by the wise. The eagles have this happy perception, this faculty of constant watchfulness.

2. In natural and intimate connection with this is the elevation for which eagles are distinguished. This is true of this bird whether at rest or in motion. Says the author of the British Naturalist, "From her unapproachable haunt in the trees or the crags, the latter being, when she can obtain it, her most admired residence, the sea-eagle darts forth with the swiftness of an arrow and glides high in the air, scanning the expanse of miles with her clear, unerring vision, while one or two motions of her wings are sufficient to elevate her almost above the reach of human eyes."

Thus the wise and discerning disciple seeks and preserves a true *spiritual elevation*. The eagle saint finds a chosen and congenial rest on the rock of God's word in a pure spiritual atmosphere, and high above the jar and conflict and grovelling and corrupting ambitions, vices, and follies of earth. Such a one feels no fellowship with the petty preoccupations of a worldly and servile mind, does not delight in low and unholy companionships, nor sink to the level of an ignoble sphere of a life after the flesh. If we will be of this eagle company we must love the higher atmosphere of spiritual rest and action. We must get away from sinful entanglements and above ordinary piety. We must attain such an elevation as will enable us to see the kindling of the light of that approaching glory, and Jesus near in the day and dignity of his return to earth. *We must see it*, whether others do or not. And if our vision is cloudy, we must be incessant in prayer that God will sharpen and clarify our vision. And inasmuch as mists and fogs characterize and encumber the low places, we must mount up on wings as eagles, and tarry where we can see clearly. To see *well* is also to see *far*.

3. Another trait of the eagle is *boldness and decision*. Those who believe the personal and near advent of Christ, must believe it heartily, or rather, such as believe, should believe with a quality of assurance and clear perception. If they perceive, they must also confess the truth, and not be afraid of the derision of men. The religion of Jesus demands decision in its recipients, and so glorious an anticipation as the revelation of the Son of God in his kingdom, is entitled to the freest and most faithful confession. How should Christians delight to descry this blessedness and descant on its rapturous realization! How should they utter abundantly the goodness of God in promising this felicity, and giving them the wisdom to recognize and the eagerness to welcome it?

4. Without carrying the comparison farther, we may mention that the eagle's abode frequently is at a point overlooking the sea. So the Christian should live surveying and contemplating the vast and sublime future, the expanse of endless duration before him. The eagle passes from one temperature to another with perfect ease. So the Christian who hopes and prays and prepares for his Saviour's return, who is ready and ripened for the rapture into blessedness, will early plume his pinions for the flight, and pass unembarrassed and unimpeded with an ecstasy of delight from an earthly to a heavenly atmosphere—from a corruptible to an incorruptible state.

Let us now endeavor to understand the relative import of the two passages in Matthew and Luke, the contrast of signification inherent in the πτωμα and σωμα, the *carcass* and the *body*.

When the seventy returned with joy from their successful tour, saying, "Lord, even the devils are subject unto us through thy name," Jesus rejoined in this memorable language: "I beheld Satan as lightning fall from heaven." Here, the precipitation of demons from the ambient ether to earth is expressed by πιπτοντα, of the same direct derivation as πτωμα rendered "carcass." And in this and the succeeding verses Jesus seems to forecast clearly the overthrow of the Satanic host after the battle with

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Michael. As the seventy prevailed thus triumphantly on their excursion over demons on earth, so the 144,000 are to join in the conquest of the usurping legions in air, who should fall like shattered flames of fire before the irresistible host of God. Let the reader trace the prophecy and the parallelism throughout, and observe the typical significance of the narrative from the 17th to the 25th verses of the 10th chap. of Luke. Additional illustrations might be readily adduced, but we forbear. We repeat then our sense of the meaning of the passage in Matt.: "Where the *fallen thing* (the revolted angel band) is, or where the fall or rejection of Satan is to *occur*, there shall the eagles be convoked."

But how are we to understand the verse in Luke 17th, where a σωμα or body is the signal and centre of the eagle convocation? It seems to me we must here raise our contemplations directly to our *ascended Lord.* We cannot fail to be impressed with the frequency with which Jesus designates himself by the humble though yet exalted title of the *Son of Man.*

We are reminded by unmistakable tokens and terms of assurance that Christ's second advent to earth is to be as much a *personal* coming as the first. It is no *figurative* or *spiritual*, but a *personal* epiphany and parousia. It is Jesus in his glorified humanity. It is the Son of Man in person. This is the body, the central effulgence, the material though exquisitely perfected and glorious humanity of Christ. This becomes the more evident from the correspondence between the "body" and the "eagles." The eagles are believers in the *personal coming*, eminently so. They penetrate with undoubting vision the ethereal realm above, intent to catch the gleam of that coming Son of Man, that personal Saviour, in a personal apocalypse. And the Apostle to the Hebrews, after a varied and instructive exposition of the typical intent of the priestly order and offices, adduces in a quotation from the Old Testament that sublime language of the coming Redeemer: "Sacrifice and offering thou wouldst not, *but a body* hast thou prepared me. Then said I, Lo! I come, in the volume of the book it is written of me, to do thy will, O God!" Here the sacrifice of the Deity incarnate is presented, the body to be crucified and intensely tried and agonized in the furnace. It is this *body*, renowned with wonderful expiatory pangs, honorable with the scars of recovered wounds, once lifeless on the tree, a prey to death after unparalleled pain endured with inimitable fortitude, surrendered to death, that through a momentary subjection might ensue an infinite success and eternal victory and imperishable glory. It is the body of Jesus, flaming with the most amazing splendor, ravishing with the most unequalled loveliness, erect and imposing with the majesty of God. Where this *body is*, thither shall the eagles be convoked; or, if our interpretation is correct, where the Son of Man is, at a designated time, *where the presence of Jesus is, there shall his watching ones be gathered.* Even as God had testified unto Israel by Moses saying, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself," so the rescue and translation of the wise virgins shall be that mighty operation of Divine energy that proves the most affecting and vivid antitype of the Israelitish redemption.

I do not wish to insist on the infallible correctness of the exposition I have given. It seems to me, however, to be substantially the expression of this interesting and important scripture. Let the careless world beware! Let the slumbering church awake! Let the word of God be searched and the signs of the times scrutinized, and all the portents prefatory of that day of days be carefully weighed. C. C.

A WORD ABOUT TIME.

I AM sorry that your friend is so indifferent to the time of our blessed Lord's speedy coming. His believing that He will come at *some time*, whilst he gives himself no trouble to inquire *when*, is the same as unbelief. Do try to persuade him that such a faith will not be effectual for good. The Jews believe that Christ is coming, and yet rejected the time when He did come; and still reject it. It was because they knew not their time, that they rejected their blessings, and were themselves rejected. We see from this, and other passages, that knowing the time, is by no means unimportant. If they

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were called fools and hypocrites because they did not know their time, it is proof that they might have known it, if they had not been fools and hypocrites. Thus we see that the charge of foolishness is lodged on other parties than those who are concerned about the time.

Sacred prophecy also foreshows that the Gentile Church will fall into the same infatuation in reference to the second advent, and will consequently be visited with similar judgments, for all prophecy in reference to the closing of the Gentile dispensation, foreshows that it is to end in even worse judgments than those by which the Jewish Church and State were broken up and destroyed.

The Jewish was the first Church, and the only true Church then in existence, yet it was rejected and destroyed because they knew not their time. And "if God spared not the natural branches, take heed lest He also spare not thee." "Continue in His goodness, otherwise thou shalt be cut off." Rom. 11: 21, 22. The only class that is mentioned as escaping all these judgments, are those who are found watching and praying always; and are waiting, loving and looking for His appearing. Upon all others it is to come as a snare. In view of this it is said, "Be not overcharged with the cares of this life, so that that day overtake you unawares." The Lord help us so to watch, and wait, and pray. Luke 21: 35, 36.

Some very appropriate remarks occur in Dr. Seiss's valuable sermon on "The Day and Hour" (just published).* In speaking of the Saviour's charge of hypocrisy and folly, against this class of unbelievers, Dr. Seiss asks: "Did the Saviour rebuke the Sadducees and Pharisees, and charge them with infidelity and hypocrisy, in that they could 'discern the face of the sky,' and draw just conclusions about the winds and weather, but would not put themselves to the pains to discern the signs of the times? Can I then refuse to note these signs, or to draw the conclusions which I am commanded to draw from their manifestation, without putting myself under a like condemnation?

"And if those who are so boastful of their superior soberness in refusing to know anything about the nearness of the Advent, will take the trouble to ascertain to whom it is that He will come as a thief or a snare, and who those are, who are not to know till the judgment breaks upon them, as upon the multitude in Noah's time, who knew not until the flood came, and took them all away, it seems to me that we shall have a speedy end of all this know-nothing wisdom and care-nothing sobriety and do-nothing indifference to what must shortly come to pass." A. P. J.

* To be had by addressing *Prophetic Times*, Philadelphia, Pa. Price 12 cents. $1.25 per dozen. $8.00 per hundred.

"THE LORD WILL COME."

O the Lord will come! let His saints rejoice:
He cometh to call them home.
As they sleep in the dust they shall hear His voice,
When the promised hour has come.
They shall rise from the dead with a noiseless tread,
As its accents reach their ear:
But the world around shall hear no sound,
And shall see no cause for fear.
O! to the soul that trusts His word,
A glorious hope is the coming Lord!

The Lord will come "as a thief in the night,"
And His work be going on,
And by those alone that watch for the light,
Shall His working thus be known.
From the worldling's side shall the Christian bride,
Be noiselessly taken away;
And two at the mill shall be grinding still,
And but one shall see the day.
As Enoch was sought for, but was not found,
So shall the righteous be;
For them, on the earth or under the ground,
No more shall the worldling see.
From their place of rest, on the mountain's crest,
Or scattered like dust on the sod;
With the living saints there, caught up in the air,
To meet with their Saviour and God.
Coming to fulfil His word—
O! a glorious hope is the coming Lord!

The Lord will come; and there by His side,
Shall His waiting people stand;
Sharing His state as His chosen Bride,
A bright and a spotless band.
He comes with the angel's terrible voice,
With the shout, the trump of God;
And the heavens are bent, in His swift descent,
To the earth, which His feet had trod.
O! woe to His foes in that day of His wrath;
And woe to the man of sin—
For judgment shall swiftly swoop down on his path,
And the day of the Lord begin.
And through the long sweep of its thousand years,
Shall His glorious reign extend;
And His kingdom of Peace shall go on to increase,
Till it's lost in the age without end!
O! to the soul that slights His word,
A fearful thought is the coming Lord.

N.

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Selections.

THE LAST TIMES.

Remarks of the Bishop of Oxford at a late Missionary Meeting in England.

(From "The Guardian," of August 23d, 1865.)

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth. At the same time there will be a sapping of its distinctive features. I think that the aspect of men's minds at the present time shows us that this will be the form of the danger, universal toleration, toleration not only amongst Christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe it is the very perfection of intolerance. I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the Gospel of the Lord Jesus Christ. It must be so, I think, because unbelief in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it. "Let us all love one another. Let us be tolerant of each other's views. If you choose to worship the devil, worship him if you only do it quietly. If you choose to worship an anti-devil, do so if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Anything disagreeable in religion is such a shocking thing." Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles," and forthwith these men turn upon this stern declaration of the eternal verity of God with all the hatred of the human heart which the great rebel himself can stir up within it. Believing then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up and to be working mightily that they may establish indeed the hiding-places of his faith throughout the earth. Yea, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times, is the longing for greater unity in Christendom.

There is also another reason to touch upon. This is a season when the judgments of the Lord are abroad. Who can doubt that it is so? When we read only to-day in the cathedral of God, "I will send plagues upon men and upon beasts," could any of you help thinking of the signs of the present times? Is not the mysterious disease that has entered amongst our cattle at this moment—is not that, if the Bible be true, one of God's writings upon the nation's wall, warning them to turn to him? Remember also the whisper, rising now almost to a voice, of the onward march of the old pestilence of cholera, which I remember so well in

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this city at its great visitation. It is again nestling upon the breeze of the evening, and is not this another of God's writings upon the wall, warning you that you do His work and turn to Him with a new zeal whilst yet the opportunity of turning is left to you.

Editorial.

THE CARCASS AND THE EAGLES.

Matt. 24: 28; Luke 17: 34–37.

We have given several contributed articles on this subject. Another appears this month. We have received others which will not appear. We insert a few observations of our own, which may appropriately close the discussion, if not settle what is the truth in the case.

One class takes the eagles to be the Roman armies, and the carcass to be the Jewish nation, or Jerusalem. This is plausible, especially with reference to the first of these passages. The Roman legions were strong and fierce, as eagles, and bore gold and silver eagles for their ensigns. The Jewish nation on the other hand, had become morally and judicially dead, a mere corrupt body, fit prey for the vultures. Hence both our contributors allow a first and minor reference to the destruction of Jerusalem. But the passage in Luke, which seems to be in all respects a parallel of that in Matthew, will not admit of such a construction; and even that in Matthew still has some important features unmet by it. Whilst we would not, therefore, undertake to say, that the Roman armies and Jerusalem were in no sense or degree embraced, we think the true meaning of the passages unreached, without leaving both Romans and Jews very far in the distance.

Another correspondent considers it "plain and obvious, that the eagles represent the *angels*, and the body, Christ's elect. As the eagle swoops upon his prey," says he, "and bears to his eyrie, so shall the angels take the children of God, wherever they are to be found, under the whole heavens. This," he further observes, "is the common view." But he is mistaken, certainly as to the matter of commonness, and also as to the matter of obvious truth. Angels do not feed on saints, as the implication of this view is; nor is the eagle's swoop upon his prey a figure of mercy and gracious help; nor does the scattering of angels "under the whole heavens," answer to a gathering together into some specific place; and the bearing of the prey to the eyries of the birds, fixes the terminus of the act not "*where the body is*," as in both passages, but where the eagles separately habit.

This writer is particularly severe upon the idea, that the eagles, in these texts, denote *saints*. He calls it an "uncommon view, mere nonsense." But he does not seem to know his ground. That the eagles in these passages do denote saints, was the opinion of Chrysostom, Ambrose, Jerome, Theophylact, and Euthymius, among the fathers; of Luther, Calvin, Brentius, Bullinger, and Bucer, among the reformers; and of Gaulter, Beza, Pellican, Flacius, Musculus, Paraeus, Piscator, Cocceius, Jansenius, Quesnel, Du Veil, Calovius, Suicer, Ravenell, Poole, Trappe, Pearce, and Wordsworth, and many more, among the most distinguished scriptural interpreters of ancient and modern times. It is altogether the most common, general, and approved view. And we hold it, as meeting all the requirements of the case, far better than any other of the half dozen or more theories which have been broached.

Some are unwilling to have the saints likened to birds of prey; but they are as much birds of prey as the holy angels. Christ himself is likened to a beast of prey, and takes as one of his titles, "*The Lion* of the tribe of Judah." And turning to Isaiah 40: 31, we find this very imagery of the text employed with reference to Christ's waiting people. "They that wait upon (for) the Lord, shall renew their strength; *they shall mount up with wings* AS EAGLES." In Revelation 4: 7, we read of beings in heaven, who help to sing to the Lamb, "Thou art wor-

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thy to take the book, and to open the seals thereof; for thou wast slain, *and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation,*" and who are symbolized by "A FLYING EAGLE." And in another chapter of the same book, we read of at least a part of the Lord's people, symbolized by a woman, to whom "were given *two wings of a great eagle*, that she might fly into her place" (12: 14). It is therefore a matter of *fact*, that God himself has likened his saints to eagles; not, indeed, in their bad qualities, but in those nobler ones, some of which our correspondent has pointed out, and which have ever made these birds a favorite emblem among men. Nor are we so sure that their character as birds of prey is not included. The Roman eagles gathering around Jerusalem was for its destruction; Michael's angels in the aerial spaces, in like manner come against the dragon and his angels to overthrow them; and we know it to be part of the work and distinction of those who overcome, and keep Christ's works unto the end, to break nations, as a rod of iron dashes a potter's vessel to atoms, and to swoop forth with their glorious Lord in the dreadful slaughter of the great day. And all this may have had its place in the Saviour's mind in likening the Church of the first-born to eagles. It certainly contributes to fill out the correspondence of the one to the other.

As to what particular number, company, order, or class of the saints is embraced in this eagle gathering, we need not now inquire. We doubt their identity with the 144,000. They seem to be the same as the wise virgins. But they may be neither. They are those, however, whom Christ's coming shall find exemplifying the watchful, elevated, far-seeing and vigorous devotion which is best represented by the eagle.

There does not seem to be much force in our special contributor's criticism on the word πτωμα, or *carcass*. What he seems to establish for the passage in Matthew, he finds himself obliged to take back in the passage in Luke. But, if the two passages are parallel, which is almost universally agreed, the *carcass* in the one, and the *body* in the other, must be taken as identical, and be interpreted of the same thing. We might perchance make *fall* or *failure* come out of πτωμα, but there is no manner of means by which we can get it into σωμα; and if both refer to the same thing, we cannot admit it into either. In other words, our interpretation of the *carcass* must be of a character to apply to σωμα as well. We take both as referring to Christ, who was dead, and is alive again forever. It was he who became a victim for us, having borne our sins in his own body on the cross. Our wants as sinners are satisfied in his death. He is really the body on which the saints feed. He gave himself to death for the salvation of his people, and has invited men to eat his flesh and drink his blood, declaring that unless they do this they have no life in them. (See the 6th of John.) He was "delivered for our offences, and raised again for our justification." On his slain body all true saints are nourished; to him they are gathered in spirit, faith and living sympathy now; and to him they are to be gathered in personal and eternal fellowship hereafter, when they shall see him *as* he is, and be with him *where* he is. There is therefore a deep and blessed relationship between the once crucified Saviour and his people, which well corresponds to that of the eagle and the slain body on which it lives, and to which it ever seeks.

What we take as being referred to in this gathering of the eagles to the body is, therefore, the same as what is more literally described in the 4th of 1st Thessalonians; where we read "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: *then we, which are alive and remain, shall be caught up together with them in the clouds,* TO MEET THE LORD IN THE AIR." The Lord in the air, is "the body," once dead, but now alive forever; and those "caught up" to him in the air, are "the eagles." It is to be a sudden flight. One from his bed as he lies asleep; another from the mill while familiarly occupied with household care; another from the field and his duties and associations there; and from all the common scenes of virtuous employment, there will be some ready ones; who shall feel the sudden thrill of im-

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mortal transfiguration, which shall waft them away on tireless wings, as eagles mount the skies.

Very well does this view also fall in with many other passages, helping to explain them and to gather confirmation from them.

Take Luke 21, where the Saviour describes the sudden judgments with which the world is to be overtaken in the day of His coming, and thus enforces the exhortation: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." The things to be escaped, here, are the surprises and judgments described in the preceding verses. But how can this be, if all are to be in one and the same judgment? The passage is meaningless, except on the admission that there are to be some living at the time who, by earnestness and prayerfulness in their expectancy of the Lord's return, shall obtain exemption from them through some mysterious transfer to His immediate presence. The "escape" in this case, corresponds to the being "taken," the being "gathered together where the body is," the being "caught up to meet the Lord in the air."

So also in the petitions which the Saviour directs us to pray—"Lead us not into (πειρασμον) temptation, trial, the hour of calamity; but, deliver us from (του πονηρου) *the evil.*" We do but imperfectly understand these petitions, if we do not make them apply to our exemption from the great tribulation and trying judgments with which the regardless world shall be overtaken in the great day, and our being "accounted worthy to escape these things," by being "caught up" to the Lord beyond the reach of harm, and "gathered" with "the eagles" in their flight to "where the body is." Nothing so completely relieves and explains the difficulties which attach to all other acceptations of these prayers, as such an application of them; whilst it shows how carefully all the utterances of Christ are fitted to each other, and how much we lose by looking too summarily and unparticularly at what the scriptures say.

So also Ps. 31: 19, 20, where the Septuagint reads: "How abundant is the multitude of thy goodness, O Lord, which thou hast laid up for them that fear thee! Thou hast wrought it out for them that hope in thee, in the presence of the sons of men. *Thou wilt hide them in the secret of thy presence* from the vexation of man. *Thou wilt screen them in a tabernacle* from the contradiction of tongues."

And the way in which this hiding and screening from the griefs apportioned to others is to be accomplished, is described in connection with this gathering of the eagles. While all are busy with the ordinary cares, pursuits and occupations of life; some in the field, some in bed, some at their common toil; and everything rolling on in its accustomed course; suddenly, and quite unknown to the gay and godless world, here one, and there another, shall be secretly and mysteriously stolen away, "caught up," like Enoch who "was not found because God had translated him." Invisibly, noiselessly, miraculously, they shall evanish from the company and fellowship of those about them, and mount up as eagles to that Lord by whom they live. "In that night there shall be two in one bed; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." Strange announcements shall be in the morning papers! With strange feelings shall the accounts be handed round of missing ones here and there. And for the first time will the slow in heart to believe *all* that the prophets have written, have the convincing truth brought home to them that no such half-christianity as theirs is sufficient to put men among the favorites of the Lord.

HOW TO UNDERSTAND PROPHECY.

Are we to look for the fulfilments of prophecy in the past or in the future? The answer is, both; but mainly in the future. Turning to the predictions in the Apocalypse, for instance, the astonishing events foretold under the seals, trumpets and vials, will be literally fulfilled in the near future in so many literal days; and the same is true of all the other sacred prophecies, except in those cases where figures and symbols are evidently employed, and even

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they represent real occurrences. The fulfilments of the prophecies respecting the first advent are all literal, as the facts of history prove. It will be precisely so with regard to the second advent also. Without any arguments to prove this (of which there are unanswerable ones), it is reasonable, on the face of it. On those who deny it rests the heavy burden of proving their position, and not on those who affirm. It may well be asked, Did the Lord give us a revelation only in order to bewilder us? Why should we "charge God foolishly" with what would stultify any sensible human correspondent? And what is the Bible but a great letter to mankind from the Supreme Intelligence?

There is, however, also a minor, precursory, foreshadowing fulfilment in years agreeably to what is called "the year-day theory." Sometimes, even, there are several such fulfilments, each one more surprising than the preceding. Joel's prophecy, quoted by Peter on Pentecost, is an instance of a double fulfilment. But yet the literal fulfilment (where the prediction is not evidently exclusively symbolical) is always the grand, and, so to speak, the real one. A foreshadowing fulfilment is always minor, and seemingly incidental, showing the wonderful comprehensiveness, fulness, and adaptiveness of that Word which God hath magnified above all His name.

In Daniel there are more symbols than anywhere else, but then they are always pointed out to be such; and the same is true of Rev. 17, and other well-known passages. And, therefore, to say (for instance) that Jerusalem is "the church," and that Israel is "the church," is doing violence to the structure of language and to common sense. It is a modern invention, to which good Dr. Whitby first gave, practically, its strange momentum.

The manner in which these and correlative conclusions respecting foreshadowing fulfilments are reached, it would lead too far to explain. Close study is required to comprehend the whole process; but the results are easily understood by any one, as well as their reasonableness. One commencing the grand study should first fully comprehend the framework. In order to do so, it is necessary, firstly, to examine whether the personal coming of Jesus will be before or after the millennium, which all Christians expect. In the next place, whether the Lord Jesus will personally reign on earth and have a visible kingdom, with an earthly metropolis; and then, whether the predicted Antichrist is or is not an individual, what will be the nature and length of his universal reign, and what is revealed concerning the Great Tribulation connected with it. These are the main points to be examined first. After this and not by any means of less importance, comes the inquiry into the difference between the two stages of our Lord's advent, viz., His invisible presence in the air (or, rather, the aerial spaces of our system) during and preceding the 3½ years of the Great Tribulation for the reward of his waiting and expecting saints, and the subsequent rapture of all the rest, and the infliction of the predicted judgments on the ungodly world, and then (the second stage), at the close of the dispensation, his *visible revelation* to the whole world with *all* his saints (the rest of them having been caught up at a later period), with his angels, in flaming fire, taking vengeance, destroying Antichrist and his hosts, and gathering before him for judgment the living heathen nations, as described in the latter part of Matthew 25.

These great landmarks being once ascertained and fixed, a clear view of God's revealed plan is obtained, and no amount of minor difficult details will unsettle us, even if some of them should, possibly, for the present, elude our comprehension.

There is, in holy scripture, no systematic exhibition of divine truth, such as we find in a text-book of theology or science; and the same remark applies to the prophecies in particular. And the reason for it is obvious. The bulk of readers and hearers are not scholars, nor is it the design of God to map out events beforehand as plainly as the roads are laid down on a chart. For why should the wicked have put into their hands a weapon wherewith to increase their condemnation? So far from it, we are expressly told that "none of the wicked shall understand," but "the wise," those who

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"earnestly pay attention," "shall understand."* And besides this, such is the present imperfection of our powers, that were a systematic presentation made we might be unable to comprehend the links that connect the various parts of divine truth. Even as it is, there are grand mysteries that, as yet, demand the silent adoration of reason, not because they contradict it, but because they soar above it, until that blessed time shall have come when we shall "know as we are known." A revelation purporting to be divine, and having no mysteries, would justly be rejected as an imposture; yet those mysteries must be Godlike, and command the joyful assent of reason. Yet, at the same time, the practical precepts must be within the comprehension of a child. Such are the New Testament teachings. And the New Testament is divine.

But let it also not be forgotten that although there is in the Bible no systematic exhibition either of doctrines or of predictions, the future history of the world is so far from being obscure that it is plainly revealed, so plainly that he who runs may read. So much is this the case, that we can master, even now, some of the minutiæ. And herein lies the condemnation of those Christians who are led away by the modern common cry that unfulfilled prophecy is an inextricable labyrinth, only to be threaded after the events foretold shall have transpired; that it is impossible to understand Isaiah, Daniel, Jeremiah, Ezekiel, Zachariah, and John. The condemnation, I say, of those who very commonly go so far as to ridicule the whole, and even (not unfrequently) to smite their fellow-servants who believe that to be *true* which is written: "The Lord God will do nothing, but He revealeth His secret unto His servants the prophets." How astonished will these brethren be to find that every event was stated in the plainest words, and how confounded when they perceive that in some things their portion is with "the unbelievers," because, like that lord in the gate of Samaria, they did not credit the prophetic announcements. He saw the predicted plenty, but did not partake of it. So it fell out unto him. And so it will to them, unless they confess their fault and show a better spirit.

The repeated, the pressing command of Jesus is: "Watch." How *can* these men watch when they do not know what is coming, nor expect anything, least of all *now*. And the worst is, they are not only not watching, but they (we cannot soften the term) despise the motive for doing so. Jesus tells us to watch for his coming; they watch over their "spiritual condition." Are the two incompatible? Why not do both? There is no answer. They believe the prophecies respecting our Lord's incarnation in their literal import, because they are fulfilled. Why do they not believe those far more numerous and far plainer ones respecting His glory? Is it because they fear to risk themselves on what God has spoken? Was it not out of this very spirit that those reproofs of Jesus grew when he said, "O faithless and perverse generation, how long shall I be with you, how long shall I suffer you?" And again: "O fools! O slow of heart to believe all that the prophets have spoken!" We ask again: Must a divine prediction be fulfilled before it is safe to trust it? They believe that Messiah is the everlasting God, and yet born of a virgin. Why is it that they cannot believe that He is both to come as a thief and to appear visibly in great power and glory? It will be a most blessed lot to be accounted worthy to escape the things that shall come to pass. And, on the other hand, as fearful if the Lord should say of any one: "Why do ye not understand my speech?" and should add, "Even because ye cannot hear my word."

You ask, "Will the predicted convulsions be natural or political?" Both. There will be convulsions in nature, with stupendous miracles, divine and Satanic, and also political convulsions on a magnificent scale; but they all will be fully developed only when Antichrist's rule shall have been firmly established. The great *parousia* (that is, the Lord's coming as a thief to trans-

* In Hebrew, the "*Maskilim.*" In Daniel 12: 10, last clause, and in Psalms 41: 1, the words "wise" (Daniel 12), and "considereth" (Psalms 41), have the same root in the original. The idea in both passages is, to "pay great attention" to something; in Daniel, to the prophecies; in Psalms 41, to the poor.

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late the eagles and the wise virgins) will certainly precede most, if not all, of these phenomena. It will take place during a lull, a time of "peace and safety," such as we now have. Indeed, to use a popular phrase, "the situation" is now such in regard to the general condition of the world that the great parousia *may* take place at *any moment*. Surely this solemn thought should rouse us to entire devotedness. The great signs in the heavens, in the sun, moon, and the stars, will not appear until *after* the translation of the waiting and ready saints, and this great fact affords a complete and satisfactory answer to the plausible objection of many, that Christ's coming cannot be so near, because the predicted signs have not appeared. E. E. R.

THE ADVENT—NOT THE LEAGUE.

Those who have learned the true doctrine of the Holy Scriptures respecting the return again of the Lord Jesus, are sufficiently guarded against the popular error, which takes the multitudinous admonitions to watch and keep in readiness for the coming of the Son of man as referring to death. They know full well that there are people who shall never die at all, and hence, that it would be a strange inconsistency in the sacred writers to be exhorting men thus to be watching for death, and an absurdity for all men to be expecting to die. Death is considered a very certain thing; but we deny that it is so; and question whether the scriptures warrant any Christian in expecting to die. What they present is the coming of Christ, and the translation, without tasting of death.

But many who have been set right on this point, are entangling themselves in another snare, against which we think it important to give a word of caution. Believing that we are now on the margin of those times of judgment when Antichrist is to be revealed, they are very anxiously looking for the formation of a league or covenant between Louis Napoleon, who is suspected to be the Antichrist, and the Jews, contemplating their restoration to Palestine, and the revival of their ancient ritual in Jerusalem.

The foundation for this is drawn from Daniel 9: 26, 27, and 11: 23, where we read of a Prince of the Latin race (the people who destroyed Jerusalem), who is to enter into compact with many, by virtue of which sacrifice and oblation are to recommence, but who is presently to prove unfaithful to his engagements, turn persecutor, and finally to perish miserably before the majesty of Christ's own revelation. The career of this Prince, from the making of the league to his fearful overthrow, is reckoned to be the last of Daniel's seventy weeks, resumed after the long hiatus dated from Jerusalem's fall. It is taken as a week of *years*, that is, as denoting a period of seven years, the last three and a half of which mark and cover the Great Tribulation. There is much force in this, and it is sustained by a variety of considerations which very much persuade us in its favor. But we are not prepared to indorse one part of the use to which some have turned it.

For example, we observe some fixing upon the making of this Antichristian league as the great note of indication from which we are to count the time of the translation or removal of the Church. They tell us that there are to be two years from the making of this league to that marvellous event, and that we are to watch for that league in order to be assured of what is to follow. To this we cannot agree, and against the practical danger of it we wish to warn our readers. We do not undertake to say that it may not peradventure so turn out; but we think the basis of it quite too uncertain and unscriptural to risk what is implicated in its confident belief.

The foundation upon which the theory is built, that the translation is to be two years after the league, and five years before the end, is the assumption that the year-day and literal-day fulfilments are exactly parallel, and that one is to be taken as prefigurative of the other, even where scripture is silent on the subject. Thus, 1840 *years* having passed in the course of the one, it is assumed that 1840 *days* must be embraced in the other; hence the conclusion which we question. We do not particularly object to the doctrine of a double fulfilment of scriptural periods. But 1840 is not a scriptural period. It

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is nowhere given in the prophecies. And we therefore are unwilling to have it made the basis of such important deductions.

Indeed it is not only *un*scriptural, but, the way it is put, seems to us to be *anti*-scriptural. The Saviour and His inspired servants are very specific in directing for what we are to watch. But, so far from pointing us to any such Antichristian league as notifying us two years in advance, they tell us to be expecting Christ, and watching all the time for His sudden call to take away His saints. To be watching, then, for the making of the covenant first, seems to us antagonistic to the sacred word. So far as we are able to perceive the meaning of the scriptures, there is not one single predicted event which we have any warrant to put between us and the coming of Christ, as a thief, to catch away His people. The league may first be made, but we find no authority for it in the scriptures, and to settle down in such an expectation is as contrary to the sacred bidding as to be expecting the millennium first. As one has observed, "There may be a million non-prophetic events, or there may be none; but certainly no event *foretold in scripture* is to be regarded as happening previous to the translation of the saints."

It is also to be considered, in this connection, that we may, after all, be mistaken about Napoleon III, and the expected covenant between him and the Jews. Much as there is looking in that way, and strong as the arguments and probabilities are, there is nothing infallibly certain about it. It is to be ranked in that respect with the expectation of death. It may be, but it also may not be. It is different, however, with the coming of Christ, suddenly to seize away one of two in a bed, one of two grinding at a mill, and one of two occupied in the field. The covenant, for aught that the scriptures tell us, may be made *before*, or it may be made *after* that mysterious removal of the elect. We have nothing conclusive on the subject. But some things *are* certain: one is, that the translation shall take place; and another is, that it shall take place suddenly. And if it should perchance take place *before* the making of the league, or before the making of it public, those who are preoccupying their minds watching Napoleon and his operations, in hope of having yet two years after they find the league made, are putting themselves in much jeopardy.

What we want, and what the scriptures command, is expectation of Christ, and the sudden sounding of the trump of God to raise the dead and gather the elect, not death, not the conversion of the world, not the Napoleonic league with the Jews. The false peace of a day may be as fatal as the settled self-security of the unbelieving. And people are, at any rate, too prone to neglect the great command to watch and make ready. We, therefore, deprecate the encouragement given to the worldly and the careless, by the idea, that we must expect the Antichristian league first, and that when it is made there will be two years left in which to make ready. Let none of our readers be caught in such a snare. Rather, as Christ and His apostles have directed, let every one be awake and watching now, and every moment of these significant times, lest the hour of doom should strike before we are aware, and nothing be left us but the portion of the foolish virgins. Let Napoleon go his way, and make what compact with the Jews he may, look thou for the coming of the Lord, and be ready every day, every night, every moment, to hear the heavenly summons; for "He that shall come, will come, and will not tarry."

Since the above was written, we have received a note from a valued correspondent, who remarks upon this very point: "I beg leave to suggest, whether we ought not to be careful, not to so identify our doctrine with special views, which do not affect it at all if proved incorrect, but which, in that case, will operate disastrously upon the minds of many who are weak in the faith. I hardly think that the elements of the Antichrist are yet so definite in the French Emperor, as to justify anything more than a suspicion. And yet the elements are doubtless there, as in every one led by the spirit of this world. They may ripen in him. If so, we may expect before they do so ripen, to 'meet the Lord in the air.' And this is the chief point toward which the faith and hope of Christians should be directed."

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Special Contributions.

THE WAY OF BALAAM.

The character and sin of the son of Beor furnish a topic of study which no Christian, and especially no Christian minister, should overlook. The references to his career in the New Testament are such as demand the most serious attention. St. Peter and Jude deduce from it most solemn admonitions to the Church to beware of false prophets. Evil men and seducers, of whom Balaam is a type, were found even at that early day. And it is clearly foretold that the same class shall continue in the church, and wax worse and worse, to the end of this age.

As to the sin of Balaam, it is evident from the history in the book of Numbers, and still more from these inspired references, that it began in covetousness. St. Peter says, he "loved the wages of unrighteousness." "The love of money is the root of all evil."

It led him to connect himself with the enemies of God's people, to take counsel with them, and to use the precious gifts conferred upon him for their advantage; and, finding that God resisted him in this, he counselled Balak to entice them into unholy alliance with his people, thus demoralizing and debauching Israel, and neutralizing in them the hope of their promised inheritance, which lay, not in the land of Moab, but beyond Jordan.

Directly the history of Balaam ends, we read (Numbers 25:1): "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab." That this adulterous alliance—for which Israel was sorely punished—was directly due to Balaam's seductive counsel, we are expressly told in the Lord's address to the Church at Pergamos. "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

This was the damning feature of his conduct. Even if he gave this counsel for the benefit of Moab, without designing to damage Israel, as so many now surrender in part to the world, for the world's benefit—as they vainly imagine—his ignorance was culpable. It was due to a previous perversion of conscience, and a sinful preference of "darkness" when God had given him "light" as to the character and destiny of Israel. Blinded, if blind he was, by the reward Balak promised him, he beguiled and betrayed God's peculiar people, until they were ready to give up the hope of Canaan and settle down to the ease and enjoyment of their newly formed adulterous alliance with Moab, in the desert. Fit type of the false teachers of our day, who weaken the Church's hope of her heritage in the world to come, by bringing her into demoralizing associations with "this present evil world." As the sad result, we find her now, like Israel at Shittim, no longer waiting for the coming joy and rest, under the power of "that blessed hope" of which the Apostles continually put her in remembrance, but in fellowship with the world, under the false hope of its conquest, looking for rest and triumph here, before the Lord comes to judge the world that now is, and to lead her into the rest and possession of the world to come.

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This is "the way of Balaam," against which the Lord and his Apostles direct warning words to him "that hath an ear."

In the primitive Church, this "way" was manifest in those who were not willing to break off abruptly from the forms of religion in which they had been trained, and to which their friends and neighbors adhered. Hence, a disposition to accommodate Christian doctrine to existing ideas and customs, to regard it as a higher development in the same direction with the old religions. This led to fellowship and feasting with idolaters, such as was practised at Corinth.

The strong temptation was found in the fact, that to shut themselves out from all such fellowship was to become a proscribed and persecuted class. The power, the patronage of this world, the means of livelihood, were in the hands of unbelievers. To renounce utterly their errors, to protest against their unholy customs by precept and example, to separate one's self from them, even in the spirit of the Master, who was separate from sinners, that He might best befriend and save sinners, excluded them from the honors and emoluments of society, made them odious, and—here comes in Satan's most crafty suggestion—deprived them of means and opportunities of doing good. Nothing but the strongest faith, and the liveliest hope of the inheritance awaiting them, against such disadvantages, could make them victorious over the world.

From the passages already referred to, we infer that the disposition to compromise or surrender was first manifest among the professed teachers of the flock. Exposed, by their position, to the brunt of the assault, many of them were the first to give way. Wavering in their own faith, they began by accommodating expositions and subtle perversions of the truth to mislead and prostitute the Church. And, as the course of error and sin is ever downward, these Balaamite teachers more and more corrupted themselves and their hearers from the right way, "privily bringing in damnable heresies," "beguiling unstable souls," explaining the doctrine of Christ in the light of the Pagan philosophy, the embodiment, in that day, of the highest results of the world's wisdom and culture, until they denied the Lord that bought them, and through covetousness, with feigned words, made merchandise of those whom He had purchased with His own blood. So that the final result, of which St. Peter speaks in connection with his warning against "the way of Balaam," was soon reached. Unmindful "of the words spoken before by the Holy Prophets," and the Apostles, even the Church began to join the scoffers in saying, "Where is the promise of his coming?" and to settle down to the enjoyment and conquest of this world, as if she had not the promise of, and had not been expressly called to inherit, another.

But are we, in these last times, free from the heresies and defections of that earlier age? To any one conversant with the Scriptures, it is evident they do not present that pleasing picture of the Church of our day, with which we are wont to be flattered. They warn us, that the heresies of that day will continually be reproduced, until they ripen into the grandest heresy and apostasy of all. It is the last days that are fraught with most mischief and peril to the Church. There must be, therefore, those now, who walk in the way of Balaam, and who greedily follow his counsel. Is there now no adulterous friendship between God and Mammon? Are the Lord's people living in holy separation from the world? Is there no bartering with his enemies? And do the prophets of this age never diverge from the purity and simplicity of the Gospel? Are there no accommodations of it to the passions and prejudices and pernicious ideas of men? Men, now-a-days, do not worship Jupiter and Diana. But are there no ideal forms in which the worldly wisdom and culture of our day find expression, and which men do worship? Are there no images now forged in the world's great workshops, or wrought out by its brain? Ah! the graven image may not be here. But every single idea of ancient civilization, that was ever wrought into the matchless forms of the divinities that graced their temples, is here, and is just as truly worshipped now as then. It makes no difference whether it be an idol or an ideal, Vulcan or a steam engine, Diana or the Goddess of Liberty, if the object of worship be not

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Christ, as the only embodiment of all human and divine perfection; Christ, the brightness of the Father's glory, and the express image of His person; Christ, as the only Redeemer and Liberator, and Restorer, the only hope and refuge for sinful man, and for a blinded, groping, weary world, it is idolatry. And every abatement of this high doctrine, to meet the world on lower ground, is the way of Balaam. Every failure, on the part of those who are set to guard the flock of Christ, to testify against the evil of the world, and the folly and final ruin of all its hopes and schemes, every failure to exalt Christ in the grace of his first, and the glory of his second, coming, as the world's only hope, every concession to the demands of its wisdom, is infidelity to Him. Who shall say there is no failure here among the teachers of the Church?

Instead of guarding it against such defilement, there are many who apologize for these adulterous views and practices, and invert the glasses by which they are sustained. Some one is responsible for a general betrayal and corruption of the visible Church in the matter of her true position toward the world, and of the hope of her calling, which is not at all to reign without her Lord over a world that has rejected Him, but to suffer with Him now, that she may reign with Him at his appearing.

So long and widely has she been thus defiled, so artful and plausible her intermixture with the world, so inwrought into the whole texture of society, that the searching light of the Lord's own presence, the fire of the day of his appearing must intervene to consume the fabric, and separate between that which is of the Father and that which is of the world. Nothing short of this will ever bring to light these hidden things of darkness. And this is the end approaching. In early times, the Word and the Spirit of God judged and cast out the evil. Now it has become so subtle and pervasive that but few discern it, and the work of judgment and rejection is, in the main, reserved to that day.

The history of Balaam, and these allusions to it, should lead every Christian, and especially every minister of Christ, to most solemn reflections. Balaam appeared to be a good man. He thought he was doing right in going to Balak. He was honored with divine communications, and spoke the word of the Lord.

Are we not taught, that after the will of the Lord has once been plainly made known, an inclination, whether from covetousness or any motive, to go contrary to it, may be punished by allowing us to follow our own choice, to be filled with the fruit of our own devices. May not a man be conscientious and yet fall into the error of Balaam? May he not even speak the word of the Lord, and be used as an instrument to the conversion of others, and yet, in other ways, defile the temple of God? Oh! the fearful, blinding power of the wages of unrighteousness! Oh! the danger of mistaking one's selfish inclination for the "leadings of Providence!" But worse than this is the sin of those who pervert the doctrine of Christ as to the true calling and hope of the Church, and who acquiesce in, if they do not counsel, her adulterous abandonment of this blessed hope, for the empty dream of rest and possession in a world that crucified her Lord, and whose spirit, however disguised, is no less hostile now than then. L. C. B.

BEHOLD, HE COMETH!

INSPIRED by the thought that the Church is destined to occupy a position of royalty in the dispensation to come, the beloved Apostle announces, with fervency and joy, the approach of that important event which shall introduce that glorious dispensation: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." As though he had said: "Think of it, ye suffering saints! Remember it amid the trials and conflicts of this transitory life. 'Behold, He cometh!' The day of your deliverance draws near: you shall see Him again; that Saviour who loved you, and washed you from your sins in his own blood, shall duly RETURN, and your joy shall be full."

This "blessed hope" of the personal and triumphant advent of the Son of God, to be glorified in his saints, and admired of all them

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that believe in that day, was heartily cherished by the primitive Church. No spiritual presence, however important and precious, and highly esteemed, can supply the place of "the MAN that is GOD'S FELLOW" in the heart of his persecuted and weeping Bride. The Bridegroom Himself must descend from Heaven before the Bride, the Lamb's wife, can exchange her garments of heaviness for garments of immortal gladness, purity, and praise. The trumpet of the first resurrection must awake the sainted dead, and change those that are alive, and remain until the coming of the Lord, before we can be presented faultless before the presence of his glory with exceeding joy.

When Immanuel, God with us, shall take to Himself his great power and reign, and our bodies, glorified and immortal, shall shine forth as the sun, on the morning of the first resurrection, in the Kingdom of our Father, *then*, and not before, shall the marriage of the Lamb have come, and his Wife shall have made Herself ready. Then, in the beautiful language of inspiration, "She shall be brought unto the King in raiment of needlework: the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace." Then, O weeping Bride, thou shalt forget the days of thy widowhood, for, "as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee:" "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lamb shall be thine everlasting light, and the days of thy mourning shall be ended."

"Behold, He cometh with clouds:" clouds of saintly and angelic attendants shall probably swell his train before He shall make his visible manifestation to the world; for "He shall send forth his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of Heaven to the other." Then, having gathered unto Himself his people, all who love his appearing, He shall descend with ten thousands of his saints, encompassed probably with bright and glorious clouds, such as that which overshadowed the mount of transfiguration, when, even in the days of his flesh, "his face did shine as the sun, and his raiment was white as the light."

Then "every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of him." Events awful and imposing shall immediately proclaim to all the nations of the earth that the Lord has come. And, although every eye may not *immediately* behold Him, ultimately every human being, including those very men who pierced his hands and his feet, and plunged the spear into his side, shall stand before his "great white throne," and receive according to the deeds done in the body, whether they have been good or bad. And, O how startling is the thought that, while the great masses of the people of every land shall be still unbelieving, still "careful and troubled about many things," but neglectful of the "one thing needful," the Lord Jesus shall thus be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ! And, to all this the beloved Apostle—one of the purest and greatest philanthropists that ever adorned the history of the world—fervently responds, "Even so, Amen."

Awful as shall be the final judgments of that day of retribution, the pure in heart can readily perceive that it is equally merciful and just that they who "destroy the earth," who, in concert with apostate angels, have spread rebellion and misery throughout these once fair and peaceful dominions of the Almighty, should themselves be ultimately destroyed. And thus, while the coming of Christ shall crown the brightest hopes and sublimest aspirations of the Church of God, it shall overwhelm with "shame and everlasting contempt" the world of the ungodly.

O, how important, therefore, that we should be diligent in preaching the Word; diligent in prayer; diligent in works of faith, and labors of love. Washed, and justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God, we shall partake of like precious faith with patriarchs and prophets, apostles and martyrs, and confessors of other days; their love shall be ours; their zeal shall

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be ours; their hope shall be ours; and, with them, we shall rejoice in prospect of the Kingdom of God. Believing as they believed, delightful anticipations shall inspire our breasts; the future shall be lighted up with the radiance of celestial day; and, to the beloved Apostle's grateful ascription of "glory and dominion unto Him that loved us, and washed us from our sins in his own blood," we shall heartily respond, Amen, and Amen. R. P.

Selections.

JESUS WAITING FOR HIS THRONE.

(From The Rainbow.)

Is Christ upon his *own* throne now? No; for He himself says, "To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame, and am set down with my Father in *his* throne." (Rev. 3: 21.) But the enthroning of the believing victor has not yet taken place. The scene of the Redeemer's humiliation is still the scene of his followers' discipline, and the latter cannot be glorified until the former gets the throne promised him. (Matt. 19: 28.) And the author of the Epistle to the Hebrews says, "Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sin; but this man,"—Christ—"after he had offered one sacrifice for sins, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." (Chap. 10: 11–13.)

This is not a matter of small importance, but one of the very deepest moment, involving the royal glory of Jesus, the nature of the Gospel, the character and purposes of the dispensation under which we live, and the truthfulness of all unfulfilled prophecy. Prove to us that the kingdom promised to the Son of David *has been* "set up," that he has come into actual possession of his royal rights, that he is reigning now as the prophet said he would, and you make the Scriptures, the world and the Church, and everything connected with them, a dismal riddle, an insolvable mystery. But grant that he does not "take to himself his great power and reign" until the long era of grace shall have gathered his elect, the first fruits of his great harvest of redeemed ones, safely into the "place" prepared for them, and all becomes clear, grand, imposing, sublime.

It was predicted that in his days—that is to say, when he shall be Judge or King—"He shall judge the poor of the people, He shall save the children of the needy, *and break in pieces the oppressor.*" Is this true now, or has it ever been true since the hour of his ascension to the Father? "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." Do the righteous flourish now? and where is this scene of abundant peace? *He* said that we should "hear of wars and rumors of wars" down to the time when he would come to sit upon his glorious throne; and accordingly, war, wild war, has rocked our planet ever since his ascension with as much fury as it did before he appeared upon its surface; and, strange as it may seem, the most destructive war engines are invented by, and the most terrific battles are fought between, nations which are called Christian. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him, and his enemies shall lick the dust. The Kings of Tarshish and of the isles shall bring presents; the Kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him, all nations shall serve him." At what time during the Christian dispensation was *this* fulfilled? Are the world's kings so very loyal to Jesus as this language teaches? Do our crowned heads bow in reverent submission before Him. But why not, seeing that Jesus said, "All power is given unto me in Heaven and in earth," if he be actually exercising that power as King upon his throne?

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Let those who affirm that he is doing so remove the difficulty as best they may; for our part, we simply deny the premises, and thus save the kingly fame of God's anointed King, the veracity of the prophets, and the truthfulness of the doctrine that this world is the scene of Christ's splendid "kingdom." The ascension to the right hand of the Father, which took place more than eighteen hundred years ago, is one thing; the ascension to his own throne, which has not yet taken place, is quite another; and the confusion of things which differ so widely has brought darkness upon the Bible, and doctrinal disorder into the Church.

Perhaps you may say the throne of David, promised to Jesus, means the throne where Jesus now reigns in heaven as the head of his Church. We gratefully admit that he is the Lawgiver in his Church, and that his saints find it their chief joy to bow to his authority. Would that his Church would accept his laws, *without making any of her own*, and that his saints were entirely consecrated to his will! But we have not heard that David ever had a throne in heaven. What would have been the use of such a royal seat—to say nothing about the question who were to be his subjects there—for one who has never been in heaven himself, and never can be, more than any other redeemed man, until after the resurrection? It is *most remarkable*—surely it is a proof that the Holy Ghost foresaw the darkness that mysticism would bring upon the Church—that the previous word of the Lord contains this declaration: "*For David is not ascended into the heavens.*" This statement occurs in Peter's celebrated sermon on the day of Pentecost (Acts 2). He is proving the resurrection of Jesus, and, after quoting the prophecy of that glorious event contained in the 16th Psalm, he proceeds thus: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell"—*hades*—"neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

What can be clearer than this? Here is the point of the argument. Even the death of the heir of David's throne does not prevent the fulfilment of God's promise; on the contrary, it was *in resurrection* that it should be accomplished, and David saw *that*. God has raised up Jesus, so that he is, beyond question, the predicted Ruler; but before the accession there is something else to be done; he is to sit on Jehovah's right hand in heaven *until* his foes are to be made his footstool; and David, who has not himself ascended into heaven, *saw that too*, and predicted it.

The argument for the Messiahship of Jesus is here absolutely irresistible; and when Peter concluded his grand speech with the words, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," we are quite prepared to find the sacred historian saying that the people were "pricked in their heart." At a time which "the Father hath put in his own power," not a "day" nor an "hour" sooner or later, the vast period which comes in between the first and second verses of the 110th Psalm will close. "The Lord hath said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Here is the ascension of the Risen One into heaven, and his session at the Father's right hand. How long that session will continue we are not told, but its duration is exactly parallel with that of the period of grace; and at its close comes in the second verse of the Psalm: "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." Then the Messiah, the Father's anointed King, the Son of man, comes with the clouds of hea-

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ven, and obtains the great dominion and glory so long reserved for him. Then the prayer will be answered, so often offered, and so generally misunderstood, "Thy kingdom *come;*" and the blessed result follows without doubt: "Thy will be done IN EARTH, as it is in heaven."

"He shall be great," said the angel to Mary, respecting Jesus, "and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1 : 32, 33.) Every one acquainted with the Old Testament knows that there are many promises and prophecies to the same effect. We have already seen that it was in resurrection that Jesus was to reign, as Paul said to the Athenians: "God hath appointed a day in which He will judge (rule) the world in righteousness, by that man whom He hath ordained; whereof he hath given assurance unto all men *in that he hath raised Him from the dead.*" (Acts 17 : 31.) But there is no hint that the accession would *immediately* follow the resurrection; on the contrary, there is much the other way. For example: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hos. 3 : 4.) Yet, unquestionably, Jesus is "the King of the Jews," by every conceivable right. How then is it that they are kingless now, and have been so for many centuries? For two reasons: the first, springing out of the freedom of the human will, and altogether sinful; they *rejected* their King, and "with wicked hands" put him to death; the second, springing out of the sovereignty of God, and altogether gracious; he raised the slain Prince of Life from the dead, and called Him to His own right hand, having determined to make the time of His abode in heaven the period during which the most merciful "mystery" of the Church should be developed.

Let us listen again to sure testimony. God says, by Amos: "For, lo! I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Here the kingless nation is scattered over the face of the earth, and yet preserved from losing its identity. Why is this? Because it is determined to bring their dispersion to an end. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." (Chap. 9 : 11, 12.) Turn now to the council at Jerusalem (Acts 15), and hear the words of James: "Men and brethren, hearken unto me. Simon hath declared how God at the first did visit the Gentiles, to *take out of them* a people for his name. And to this agree the words of the prophets, as it is written, *After this I will return,** and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." Here, then, the return of the Lord to rule over Israel, is put *after* He has "taken out of the Gentiles a people for His name." The time of Israel's wandering and chastisement is the time of their rejected Sovereign's absence in a far country, and the time of grace to the world during which God is calling that blessed number who have the distinguished honor of being the "first fruits." "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures." "The residue of men will seek after the Lord," when He returns to reign, and sends His missionaries from converted Israel to the nations "that have not heard His fame, neither seen His glory." (Is. 61 : 19.) As says St. Paul of his countrymen, whom he loved with all the ardor of a high-souled Christian patriot: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom.

* "The quotation is from the Septuagint, with very little verbal alteration. The Hebrew text is evidently corrupt. The Arabic agrees with the Apostle." *Crit. Ed. Greek Testament.*

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11 : 15.) Peter is clear as the light on the fact that Jesus must remain in heaven until a period described as "the times of restitution," proving that all things will be out of order until he returns. At the same time the inspired speaker promises that return in so many words: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; *and he shall send Jesus Christ*, which before was preached unto you; whom the heavens must receive *until the times of restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3 : 19, 21.)

We may rest fully satisfied, that when Jesus takes to himself His great power and reigns, a speedy and wonderful change will pass over the nations of the world. Instead of weary centuries of misrule by the tyrant kings of the Gentiles, sin rampant, Satan at large, the nominal Church a melancholy exhibition of worldliness, and true saints waiting, praying, watching, struggling and wondering how long it will yet be ere the morning breaks, there will be a swift destruction of the enemies of righteousness, and a rapid diffusion and development of piety, rectitude, and truth. The glorious King will rule as never king did before. He will fill Zion, and the world through Zion, "with judgment and righteousness;" and "wisdom and knowledge shall be the stability of his times." Good men will no longer talk about "the mysteries of Providence,"—mysteries indeed, if our blessed Lord is on His throne all this time!—but the majesty of righteous government over every form of wrong and rebellion will be sublimely manifest, to the admiration of every loyal subject of the glorious Sovereign, and the confusion of all who dare dispute His will.

The forms of speech in the parables are decisive proofs that Jesus is still waiting for His throne. "*After a long time*," the Lord of the servants to whom the talents have been intrusted cometh and reckoneth with them. The Son of Man is as a man taking *a far journey*, who left his house and gave authority to his servants, and commanded the porter to watch. A certain nobleman went into *a far country* to receive for himself A KINGDOM and *to return*. And when he was returned, having received the kingdom—which obviously means that he returned as soon as he received it—then judgment, or the exercise of royal authority, began *at once*. Rewards for fidelity, punishment for negligence, and death for refusal to submit to his sceptre, were promptly bestowed. The idea of righteousness, of putting disordered things right by the exercise of absolute regal power, flashes irresistibly upon the mind here. This is a KING who will not be trifled with. He has waited long for His kingdom, carrying on a work of marvellous grace in the interval; but now that He has received the sceptre decreed for Him, "He will make a short work upon the earth," and put things speedily to rights in his house, which the worldly, careless, self-indulgent, and quarrelling servants have thrown into disgraceful confusion, making an ecclesiastical Babel of that which should be the scene of love, peace, and joy.

Finally, it is to be noticed also that Daniel says, that the God of heaven is to *set up* a kingdom in the days of the last kings of the fourth and last Gentile dynasty, a note of time which clearly proves that it is not yet set up. The Ruler of this magnificent kingdom is one like the Son of Man—the same, yet how unlike the Man of Sorrows!—who is to come with the "clouds of heaven," the very sign which He himself gives: "And then shall appear the sign of the Son of Man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. 24 : 30.) Daniel describes the kingdom which the Son of Man is to receive from the Ancient of Days, at the time in question, in a few words weighty with meaning: "And there was given Him dominion, and glory, and a kingdom, that *all people, nations, and languages* should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. 7 : 14.) The splendor of this description of the dominion of the coming King is unrivalled; and its locality is not heaven, but earth; for, as if to

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prevent all mistake here, we are assured that it is "UNDER *the whole heaven.*"

One more proof of that which has been sufficiently proved already, if the reader accepts the testimony of Scripture in its fair and obvious meaning. We have already referred to the parable of the pounds. Why did our Lord deliver this parable? To correct the mistake of the people who "thought that *the kingdom of God should immediately appear.*" (Luke 19 : 11.) The time of its appearance, however, cannot be far off *now.* All creation groans for it. And when it comes, may the reader and the writer be honored with admission to its glory!

Editorial.

THE REMOVAL OF THE SAINTS.

How many things have been taken for granted, without proof! How have things that are different been confounded, because of their similarity! What a blind deference has been paid to great names, to authority, to commentators, to text-books! To dissent from them, to think for yourself, to independently investigate,—how often have these things fastened a taint of supposed heresy, and that even in the Protestant Church! How often has confusion arisen from the asserted, but unproved, seeming tautology of parallel passages! In fine, how often, in the modern Church, HAS THE WORD of God been made of no effect through the tradition of the elders!

We thankfully accept the experience and the labors of our forefathers in exegetical studies, *wherever such can be proved to be sound.* But, if not—p e r e a n t! "To the law, and to the testimony!" Harmonize the Scriptures. Use diligently the Bible. If their conclusions cannot stand this test, it is "because there is no light in them." If they "speak not according to this Word," their conclusions must be, very respectfully—perhaps regretfully—laid aside. We refuse to take statements *ex cathedrâ.* We prefer to regard the Holy Scriptures as a fresh volume, just put into our hands, as it were, for the first time. To us they are new, however ancient and venerable in themselves.

It seems incredible how men of otherwise sound judgment, and of undoubted piety, should be so warped as to refuse to apply to the Bible the rule they employ with every other writing, viz., to accept words in their plain meaning. But such is the force of prejudice and of habit, and such is the reverence for traditional teaching, that an artificial, manufactured sense is looked for almost everywhere, and predictions or narratives are believed to be clothed in "figurative language," when the passage, according to the universally admitted laws of language, contains not a solitary figure. The angelic message to the Virgin: "Thou shalt conceive in thy womb," is not violently distorted to mean, "Thou shalt entertain an idea in thy mind;" but the equally plain declaration, "He shall reign over the house of Jacob forever," is asserted to mean, "He shall be supreme in the affections of Christians." The whole system is so utterly incredible that it is a marvel of marvels how sensible men could have been induced to give it confidence.

We have thought it well to let these remarks precede and pave the way for the consideration of that important topic which forms the subject of this and a subsequent paper, viz., the fate of true disciples at the close of this dispensation or age. It has been suggested, additionally, by the interesting letter in vol. iii, page 156. The reply to this letter is entirely satisfactory as regards the virgins; but it has (judiciously) left untouched the difference between the "servant" of Luke 12 : 45, and the "evil servant" of Matt. 24 : 48, both of whom say in their hearts, "My lord *delayeth* his coming," and both of whom are "cut off" from privileges; whilst the latter only is doomed to weeping and gnashing of teeth, because *he,* in addition, is a *hypocrite:*

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and from want of a clear apprehension of this difference, as well as of the fact, that being "cut off" (margin) does not necessarily imply loss of *salvation*, arises the difficulty in the mind of the writer of the aforesaid letter.

In a previous paper (see Prophetic Times, vol. iii, pp. 129, 144) the question was considered, What are the New Testament eagles? But the subject has still wider bearings, as we purpose now to show, as far as God has given, and shall give, enabling grace.

It cannot be too often repeated that there are *various stages* in the Second Advent of our Lord, as was the case at his First Coming in the flesh. In a general view, the prophets speak of both of these as single events, although both consist of a number of particular and successive occurrences, just as we speak of the French Revolution, the American Revolution, the English Revolution, the great American Rebellion, as single events.

It was the want of a clear insight into the various seasons and stages that caused the disciples, and many of the Jewish people of old, to be so much at a loss respecting the apparent Messiahship of the Prophet of Galilee. "Is not this the Christ?" And yet, "Out of Galilee ariseth no prophet." Both were right; but the conclusion the objectors drew was erroneous.

It was predicted to Daniel, that in the time of the end—*up to* which time the prophecy should be sealed—many should run to and fro, and knowledge should be increased. This prophecy is fulfilling before our eyes, in a double sense. Men have made surprising discoveries in science and the arts; and locomotion, and the transmission of intelligence, have become wonderfully rapid through the aid of steam and electricity. So, also, *the true millenarian faith of the Primitive Church* having, in the providence of God, been strikingly revived, earnest students have "run to and fro" over the sacred pages; and the Divine blessing on their indefatigable and prayerful investigations has, through the harmonizing of the various portions, added very greatly to our insight into the purposes of the Lord.

And of all the clear inferences drawn, none is so remarkable and important as the difference between the "parousia" and the "epiphany;" or, in other words, the glorious visible manifestation of the Lord, and his previous silent, unheralded, unnoticed, and unknown coming as a thief.

This "coming as a thief," just as the iniquity of the earth has ripened, is imminent. It may occur at any moment.

Those who are "ready" will be translated, as Enoch was, and be thus "kept from the hour of trial that is to come upon the whole world;" and the reason which Jesus gives for it is, because they have kept the "injunction" He left "concerning the patient expecting" of Him, and the patient enduring of the suffering incidental to it, which suffering He, in the days of his flesh, experienced to the full. It was in *this* sense that John, after having understood the coming wonders of the Revelation, said: "I am your companion in the suffering connected with the present time of patient expectation of the coming of Jesus."

Men and brethren, are these things so? or is such an expectation indeed an idle dream? The Scriptures promise that some shall be preserved from "the hour of temptation;" that *some* shall "be counted worthy" to *escape* all these things, and "to stand before the Son of Man." THEN OTHERS WILL NOT. And in no other way than by *successive stages* in the Advent can the apparent contradictions between the announced, and public, and visible, appearing in glory, and the unannounced, silent, sudden, "coming as a thief" be reconciled.

It is often objected: "The coming of Jesus cannot be so near as some assert, because none of the predicted convulsions of nature have taken place—the sun has not yet been turned into darkness, nor the moon into blood, as is foretold they will be antecedent to it." This objection would hold were it not that the Scriptures, on the other hand, represent that sublime event as occurring in a manner totally unannounced and unexpected. It is undeniable that it is the repeatedly expressed will of God that every believer, from the earliest time, should be in so expectant an attitude as not to look for any expected *prophetic* event to occur between his lifetime and the coming of Jesus.

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This is the exact *truth*. Let who will deny it, the grand fact remains, that the parousia, the sudden, silent coming of Jesus as a thief, is *the very first event in the predicted galaxy of wonders*.

Whatever events might occur before then in the history of the world and of modern kingdoms, neither the Great Tribulation, the Reign of Antichrist, the Judgments of the Seals, the Trumpets and the Vials, the Battle of the Great Day of God Almighty, the appearing of Jesus in flaming fire (2 Thess. 1 : 7, 8), the judgment of the living nations (Matt. 25), nor the glories of the Millennium, can take place until the resurrected, translated, and crowned saints that are made kings and priests shall have been removed into the presence of the Lamb; for *there* John, being in spirit, in the Lord's day, saw them *before* any of the wonders of Jesus revealed were enacted. The other companies *followed:* it was not until afterwards—until the first fruits had been removed—that he saw the *harvest* of the earth ripe, which having been gathered—"the *reapers* are the angels"*—it followed that the *wine-press*, too, of God's *wrath* was trodden, when blood, for two hundred miles' distance, was four feet deep. (Rev. 14.)

Men and brethren, are these things so? If they are so, indeed, then can anything be more important than to be acquainted with the inferences that may fairly be drawn from a close collation and harmony of the predictions of the antecedent removal of the ready saints? Can anything be more intensely interesting than to ascertain, if possible, the time of this stupendous event? An event, the sublimity and absorbing importance of which throw into the shade the revolutions of earthly kingdoms, and diminish into reverse-telescopic minuteness the grandeur of temporal stations and riches!

The removal of the New Testament eagles is near. Although we do not yet *positively* know whether the *parousia* of the Lord, at which it occurs, will be at even, or at midnight, or at the cock-crowing, or in the morning (Mark 13 : 35)—probably a translation of a portion of the Church will take place at each of these—yet we do know that all-important event is *near*, and are safe, and warranted by Scripture, in looking for it. The signs of the times, and especially the wonderfully altered condition of the Jewish people, give a clear general indication. Besides which, the foreshadowing yearday fulfilment of the Revelation, dim though it be, is nearly run out; and, above all, the predicted 6000 years have nearly expired, and *all* the other prophetic chronological periods, in their foreshadowing yearday fulfilment, are just running out. It makes no difference that, as yet, the *precise* day and hour cannot be pointed out. God has wisely permitted this until the Great Tribulation begins, or (for more attentive and prayerful minds) until Daniel's predicted covenant of one week shall have been made. (Dan. 9 : 27.) The facts remain the same. Nor does the "confirming" of this covenant necessarily precede—it probably does *not* precede—the translation of the eagles. We repeat it, *their* removal is the very first event in the coming galaxy of wonders.

And what if some, unwilling to go through the prayerful and laborious investigation that leads (as yet) to the full conviction of these facts, should be unable to perceive them? May not this very thing, in an unbelieving age, be permitted of God, as a test of their fidelity, especially if they occupy a ministerial position?*

The removal of the New Testament eagles is close at hand. It is a time of universal expectation. All thinking minds in the whole

* The *sickle* (Rev. 14) is not used for gathering grapes, but only for grain: "Gather the wheat into my garner."

* The author of an able work that has lately appeared, discussing the various theories put forth concerning the Second Advent (a work that has hardly even received a respectful notice in the theological works of the day)—R. C. Shimeall's "Great Question of the Day"—in his appeal to some of the leading *post-millennial* clergymen of the United States, well says:

"Is it not, we submit, a fearful thought if, perchance, the very errors which originate in the infirmities of the Lord's servants should be designed, in His all-wise providence, as a *test* of our fidelity in 'searching the Scriptures daily whether these things be so,' and, in case of our *neglect* to do this, to 'blind the minds' of those who, on the above pretext, reject the truth?" (Pages 25 and 26.)

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Church are asking what is about to transpire. We have reached the year 1866, the *annus mirabilis*, so long looked forward to as the termination of the Pope's temporal dominion, and pointed out as such by various commentators. And it is most remarkable that for several years past, by common consent, the "Week of Prayer," at the beginning of the year, has been very generally observed by the Church in all parts of the world. Not "two or three" have agreed on earth as touching the things they shall ask, but the great majority of the most earnest and pious believers. Will not God hear his own elect that thus cry to Him for a revival of genuine religion, and the universal prevalence of Christianity? He will. But He will answer "by terrible things in righteousness." Judgment, in both senses of the word, will begin at the house of God, as it always does, both by the translation of the ready saints, who even now cry day and night, "Come, Lord Jesus," and by the persecution of others by Antichrist. The post-millenarian brethren are expecting the conversion of the world; the pre-millenarian brethren are expecting the opening of the grand drama of the Revelation. But all are expecting something unusual. Not that these things must necessarily occur in the now present year, 1866, but that "the time is fulfilled," and that the winding up is just taking place. *The parousia may occur this very night*, or any night or day as it passes. We challenge the world to disprove it. E. E. R.

IS IT A STUMBLING-BLOCK?

Some one writes us, that he receives, and reads with interest, our weekly issues, but that he has one difficulty which deters him from accepting the doctrine of the imminency of our Saviour's coming. "One thing," he writes, "is, and always has been, a stumbling-block in my mind; it is this: In reading the New Testament, we see evidently that the Apostles themselves most certainly believed and taught that Christ's second coming would occur during their lives or generation; and yet many centuries have passed away, and he has not come. How then can we be much impressed with the idea of his coming in our day? Their words and their views, gathered, as we are obliged to gather them, from the New Testament, do not afford a solid, satisfactory basis for a convincing argument, mistaken as they evidently were themselves. Can you wonder then why some Christians hesitate to adopt your views, so far as decidedly to affect their own lives or teachings?"

We think our correspondent has found a difficulty where none exists. If the point he urges is of any force, it weighs as heavily against Christianity in general, and against the credibility of the sacred writers as inspired teachers, as against our particular doctrines. If he is a Christian, and holds the New Testament to be an inspired book, the same processes by which he reconciles his alleged difficulty with his faith in the Gospels and Epistles will also reconcile it with what our Serial is meant to teach. It is, therefore, an adequate meeting of the case, in the shape in which he has presented it, just to turn it over to the department of Christian evidences, in which all Christians, of all shades of belief, are as much concerned with it as ourselves. We may say, however, that he has not correctly represented the facts in his premises, nor argued logically in reaching his conclusions. A more accurate version of the matter deserves to be given, and in that may be found a satisfactory removal of the block at which he has been stumbling.

There is, indeed, a good deal of variety, and seeming conflict, in the declarations of the Scriptures as to the nearness or remoteness of the Saviour's second coming. That many of the early Christians expected it to come in their day is not to be doubted. Paul spoke of himself and his brethren as likely to be among "them that are alive and remain unto the coming of the Lord." (1 Thess. 4: 17.) He wrote to the Corinthians that his calculation was that they should "not all sleep" before the time would come in which "the last trump" would sound, and they "be changed." (1 Cor. 15: 51, 52.) And to the Hebrews he said: "*Yet a little while*, and He that shall come will come, and will not tarry." (Heb. 10: 37.) James, also, wrote "to the twelve tribes which

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are scattered abroad, stablish your hearts, for the coming of the Lord *draweth nigh.*" (5 : 8.) Peter wrote to the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia : "The end of all things *is at hand:* be ye therefore sober, and watch unto prayer." (1 Pet. 4 : 7.) John wrote : "Little children, *it is the last time;* and as ye have heard that the Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time." (John 2 : 18.)

And yet, there was no such settled confidence and certainty in the minds of these Apostles, or intended to be conveyed by these words, as though the event referred to might not be perchance yet long delayed. As Professor Butler has well observed : "The same St. Paul who addressed the Thessalonians in his first epistle as if they, yet alive, were to behold the coming of Christ, in his second warns them that his words were meant to justify no such certainty, inasmuch as that the day of Christ was to be preceded by a great and conspicuous apostasy. The same St. James who had spoken of the same coming as *drawing nigh,* introduces his assertion with exhortations of endurance, and illustrations drawn from the 'long patience' of the husbandman waiting for the fruit of the earth. The same St. Peter who in his first epistle contemplates the end of all things *at hand,* and bids Christians hope for the 'grace' to be brought at the revelation of Christ, in his second obviates objections to the tardy march of the expected Judge, not by denying the fact (as our correspondent's conclusion would require), but by reminding his reader that the Lord is not slack as some men count slackness, but long-suffering to usward, and that the cycles of His providence are framed upon a scale in which one day is as a thousand years, and a thousand years as one day. And the same book of Revelation which promises the rapid return of Christ unfolds an antecedent series of events, probably to occupy long-revolving ages."

It is also to be noted in this connection, that the Scriptures themselves repeatedly declare that the first Christians were purposely held back from all certain and definite knowledge respecting the times and seasons. Even Christ himself is represented as, at one time, uninformed as to that point. His own words, more than once recorded, are: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only." (Mark 13 : 32; Matt. 24 : 36.) And so again, when His disciples questioned Him on the subject, His reply was : "It is not for you to know the times or the seasons which the Father hath put in His own power." (Acts 1 : 17.) These passages, connected with others of like tenor, prohibit us from expecting any certain or definite information from the writers of the New Testament as to the exact time of the Advent. They inform us in advance that, so far as it was given them to know, the Saviour's coming might be in their day, or it might be deferred to a period in the remote future. Their words are, therefore, no more to be taken as asserting or fixing the Advent as certainly to take place in their day than as having reference to events which did happen in their day, which some have been disposed to accept as the coming of Christ, to which they were looking with so much anxiety and hope.

And then again, so far from arguing the non-inspiration of the Apostles, or the untrustworthiness of their words respecting Christ's coming, the indefinite imminency in which the New Testament leaves it ought to induce the contrary conclusions. It shows the presence, not the absence, of Divine wisdom in the whole matter, in so arranging the allusions to the time as to secure the same practical effects for every age without confining the promise to any. We can readily see how Providence would have defeated some of the very ends at which it aims if any other method had been adopted, or the manner of speaking of the time of the Advent had been anything different from what it is. It is the Divine will that the return of our Lord should be, in every generation, the subject of perpetual watchfulness, expectation, conjecture, fear, desire. To cherish anticipation, he has permitted gleams of light to cross the darkness; to baffle presumption, he has made them only *gleams.* He has harmonized with consummate skill every part of his revelation to produce this

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general result; now speaking as if a few seasons more were to herald the new heaven and the new earth; now as if his days were thousands of years; at one moment whispering into the ear of his disciple, at another retreating into the depth of infinite ages. He means thus to live in our faith and hope, remote, yet near, pledged to no moment, possible at any; worshipped not with the consternation of an immediate, nor with the indifference of a distant certainty, but with the anxious vigilance that awaits a contingency ever at hand. This deep devotion of watchfulness, humility, and awe, should it even run far ahead of time, Christ saw to be the fittest posture for the spirits of his people, and hence has arranged his communications exactly so as to preserve the devout believer in the salutary suspense which insured that posture in the Apostles, and which must ever characterize those who embrace and hold the Christian faith as the Apostles did.

But there never has been a provision of Divine mercy and wisdom which some have not perverted. And it has so fared with the nicety of the adjustment and benevolence of arrangement which God has made in this matter. The gracious denial to the Apostles of certain knowledge, and the intended effect in leading them to expect that Christ would come in their day, and the stimulant to constant watchfulness, which it was meant to be in every successive generation, is made to cloak and foster doubt and unbelief on the whole subject. Because the first Christians were what God, in his goodness, wished them to be, therefore it is now argued that we are not to be like them—that as they anticipated Christ's coming, and measurably antedated it, it is wrong for Christians now to look for it with a degree of confidence to produce effect upon their lives and teachings! We confess ourselves surprised at such logic. And yet, perhaps, we ought not to be surprised. It has been fully anticipated in those very Scriptures to which it goes for shelter. Christ himself foretold that many of his professed followers would be caught in this very snare, and ultimately be found saying in their hearts that their Lord *delayeth* His coming—that it is quite too remote and indefinite a thing to be practically concerned about. Peter has also informed us, that "in the last days" some shall come, saying: "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Pet. 3 : 3, 4.) Nor are those encouraging names which he applies to them. "Scoffers, walking after their own lusts," are not the sort of people after whom to copy, or whose opinions we are to encourage.

It also appears to us to be particularly unreasonable for the Church to put aside concern about the nearness of Christ's coming just in proportion as we are approaching it. We certainly are eighteen hundred years nearer to it now than the Apostles were. And if God could approve, and bless with special gifts and miraculous powers, those who, so long ago, believed and expected that they would likely live to see it, how can we esteem ourselves accepted as his true people, now that we are sixty generations nearer, if we set ourselves to be sixty times more indifferent, and hold it as sixty times more uncertain and remote? Would not all just reason demand that the proportion of our interest and expectancy should rather be sixty times more lively and confident? We may perchance be mistaken in counting that Christ's coming will occur in this generation; but we claim that we have more reason thus to count than the Apostles had to expect it in their day. And if the favor of God and his blessing went with *them* in speaking and hoping as they did, it will be no damage to *our* interests to believe and teach that any of these days or nights our dear Lord may come, and that anything different from this is unapostolic and heretical.

Our correspondent will hardly question that our Saviour's presence is eminently desirable, and greatly needed. He will hardly deny that the most blessed things of our holy faith await His coming in order that they may be fulfilled, and that everything is sighing for the day of his manifestation. "Nature—uncorrupted nature—through all her regions, cries aloud for Him who is to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience long despised—her sublime testi-

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mony to the Creator so long questioned or overlooked. But what is this to the demand of grace for the coming of Him who is not only the great God, but our Saviour? If the whole creation groaneth and travaileth together in pain for the manifestation of the sons of God, what shall be the desires of the sons of God themselves? What shall be *their* ardor to realize that liberty of the children of God of which such great things are spoken? to behold their own lowliness glorified in the glory of the Man of Nazareth, their humble labors recognized by the approval of a God once manifested in the flesh, their persevering faith vindicated, their hope consummated, their charity brightened into a reward eternal and infinite! Yes, all proclaims and demands the return of Christ to the world—all but the unsanctified heart of man! There alone no voice is heard to welcome the mighty stranger. There alone the dawn of this eternal orb is contemplated with hatred, horror, and dismay." Why, then, should we wish to believe or speak, on this subject, differently from what the Apostles did? Why should we think of looking for reasons to put far off the blessed day? Or why should we be disheartened, or allow our ardent hope to cool, because the best and holiest of other ages were, by no fault of theirs, a little over-hasty in their anticipations? Rather let us believe that the day is verily at hand, and unite our earnest and realizing prayers with the saints of old, and cry: "COME, LORD JESUS, COME QUICKLY!"

BOOKS ON PROPHECY.

GOOD books, setting forth the grand predictions of the Scriptures respecting the course of future Providence, and the consummation for which our religion teaches us to hope, are scarce in this country. Twenty years ago, our book markets furnished almost nothing but the few volumes of republications under the title of "*The Literalist*," the publisher of which was by no means paid for his pains, though the books themselves have done, and are still doing a precious work. From that sowing, sparse as it was, and on a very unpromising field, has come a better harvest than was to have been anticipated. But still, the department of literature to which it belongs, is but imperfectly stocked with books to which inquirers may be referred. People have not encouraged publications of this sort as they should, nor given them the attention which the importance of the subject demands. Neither Christians, nor ministers have sufficiently cared to know what God has said concerning what must shortly come to pass. It is true that the greatest and best book on the subject is the Bible itself. If people would only take the Bible as it reads, and let it speak, no one could be much in want of a clear, conclusive, and authoritative compend of the doctrines we hold. The plainest reader of our English version alone, might there find for himself all the light that is required to make him an intelligent Millenarian. But in the abused state of the popular mind, and the prevalence of systems of mystic and allegorical interpretation which only darken wisdom and bridle the words of the Holy Ghost to turn them whithersoever they will, it is necessary that special presentations should be made, in which attention is directed to the fallacies afloat, and the truth carefully pointed out and defended. Upon this subject, as upon faith at large, people must first hear in order to believe, and have a preacher in order to hear. And among the rest, a very effective preacher is a well-composed book, in which the truths of Scripture are drawn out and faithfully embodied. It can go, and make itself heard, and its silent lessons felt, where no living voice would be allowed to utter them. A good book is a precious and a mighty thing. Tracts and books wrought the great Reformation; and tracts and books, for the last three hundred years, have done more to enlighten and influence the world, than any other agency in it. Our very religion is linked to and dependent upon tracts and books. And as we value books, and especially the writings of prophets and apostles, we also value the productions of the students of those writings, as well those which properly treat of unfulfilled prophecy as those which treat of other Scriptural topics.

We are, therefore, happy to see the multipli-

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cation of such books, on prophetic subjects, as we can approve. Every one is so much gained to the cause of truth, and so much added to the instrumentalities for its dissemination. Crude trash and learned rubbish, of which there is much more than we have need for, will, of course, turn up with the rest. Chaff usually appears with the wheat, and sometimes in very annoying excess. But we do not therefore protest against the growing of wheat. We think it well to encourage thinking and writing on the predictions of Sacred Scripture, and the publication of what is honestly and thoroughly thought out. It is not only a legitimate field, but one in which special blessings are to be found, and one which is becoming more and more intensely interesting and important as the years roll on. And for the same reasons we would have people read on the subject, and grapple with the great problems of the divine purposes, and seek earnestly after some clear and definite views of what God has given for our learning; for it is only thus that we can fill out our duty as Christians, or rise to the proper enjoyment and blessedness of true religion.

We have been led to these remarks by the appearance of several new publications to which we desire to direct the attention of our readers, and which we can heartily recommend as sound in doctrine, and of a character to edify and please those who are of our way of thinking.

1. "VIEWS OF PROPHECY *concerning the Jews, the Second Advent, and the Millennium:* by a Layman." This is a small volume, consisting of 94 pages, which contains the substance of a short course of lectures, delivered by the author, and is intended to be a brief elementary introduction to the momentous topics referred to in the title. Only the initials of the writer's name, (E. M.) are given. He does not enter critically into the subject, but aims rather at a succinct *résumé* of results which have been brought out in heavier and more thorough works. He gives, however, many important facts and statistics, and in a very neat, dignified and popular style, well puts the leading questions at issue between us and the spiritualizing school, and gives fair statements of the foundations on which our conclusions mainly rest. He believes in the literal return of the Jews, the personal coming of Christ at the commencement of the Millennium, and the resurrection of the saints to reign with their Lord in a new dispensation of peace and blessedness upon the earth. We approve the book, and believe that it will be read with profit by all. Price 75 cents.

2. "THE RESTORATION: *Or the Hope of the Early Church Realized;* by Rev. Henry A. Riley; late Pastor of the First Presbyterian Church, Montrose Pa. With an Introduction by Rev. J. A. Seiss, D.D." pp. 270. This book has much the same outlines with the one above. It treats of the Jews, the Restoration of the Throne of David, the Premillennial Advent of Christ, the ancient orthodoxy of Millenarian doctrine, the Renovation of the Earth, the two-fold Resurrection, the nature of the Advent and the Judgment, the practical bearings of the subject, and the solution of difficulties. It is an unpretending book, but will be found very useful. It is written with calmness, dignity, reverence for the Scriptures as man's only adequate guide in these matters, and with an earnest and praiseworthy desire to give a clear and solid testimony, upon topics upon which the common Christian mind is much and disastrously in the dark. It is full of important truth, fairly deduced, popularly presented, and suitably enforced. We welcome its appearance, and commend it to the Christian public. Price $1.25.

3. The first part of a new work of our own, entitled, "THE APOCALYPSE: *A Series of special Lectures on the Revelation of Jesus Christ:* with a revised Text." It is proposed to issue these Lectures in numbers, each embracing four Discourses, and covering about 100 pages. The first number has now been several months before the public. Others will follow in due time, should the author's life and health be spared. Price 50 cents per number, postage 4 cents.

Smith, English & Co., No. 23 N. Sixth Street, Philadelphia, are the publishers of all these works, and deserve the thanks and encouragement of Millenarians for bringing them before the public.

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The Prophetic Times.

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Special Contributions.

THE KINGDOM OF HEAVEN.

When John the Baptist, Jesus and His disciples came to the Jewish nation, they preached the kingdom of Heaven, the kingdom of God. It must have been remarked by every careful reader of the New Testament, that they never once attempt to explain what is meant by the phrase. It is evidently taken for granted that every one knew what the phrase denoted, and hence no necessity existed for explanation. How are we to understand this peculiarity of the New Testament? This feature of it, is an inexplicable difficulty to every one but a true believer in the ultimate fulfilment of the Abrahamic-Davidic covenant. To such a one, it is only another and gratifying proof of the consistency of his belief with the general scope of God's word. Indeed, if it did not exist, one precious link in the chain of Scriptural evidence would be lacking. Let us briefly examine this subject, and give a few reasons why those who preached the Gospel of the Kingdom, had no need to enter into a discussion concerning the kingdom thus proclaimed.

The phrases, "kingdom of God" and "kingdom of heaven," were employed by the Jews prior to the first Advent to denote the coming kingdom of the Messiah, by which they understood, according to the united testimony of the prophets, the Davidic kingdom restored under the reign of a predicted Son of David. This employment of the phrase was so general, that all understood it; especially was this the case at the time of the Advent, since at that very time it was universally believed that the period was near when that kingdom should be established. How comes it that such phrases were used? And from whence did they derive them? This is readily answered. They employed them in their phraseology, because they corresponded in spirit with the predictions of the prophets. Thus, in Dan. 2:44, it is said, "*And in the days of these kings, shall the God of heaven set up a kingdom*," &c., hence, this kingdom was called by them, "the kingdom of heaven," because "the God of heaven" is to set it up; and also named "the kingdom of God," because "God" is to perform this work. A multitude of predictions establish the truthfulness of these phrases, in which this "God of heaven" affirms that He will most certainly bring it to pass, appealing as proof that He is in heaven, (Ps. 89:6, &c,), declaring that this kingdom shall be "under the whole heaven;" that "the windows of heaven," (Mal. 3:10), shall be opened to pour out blessings, &c. We can see therefore, how naturally these phrases arose from the language uttered by the prophets, and how appropriate and forcible they are in expression. We can also see how they harmonize with the inheritance that we receive through the promises made unto Abraham, Isaac, and Jacob, and confirmed to David. Indeed, if this could not be appreciated, the Lord Jesus and the Apostles would never have adopted them. But right here, let the reader pause and reflect for a moment. As stated before, the Jews under these phrases meant that "the God of heaven" should re-establish "the tabernacle of David," then "fallen down," or, in other words, that "the Lord God shall give unto Him (the Messiah), the throne of his father David; and He shall reign over the house of Jacob forever;

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and of His kingdom there shall be no end." Now when the Lord Jesus and His apostles adopted this phraseology, did they or did they not indorse the opinions so common among the Jews, and entertained even by some whose piety is commended in the Scriptures,—for example, Zachariah, Nathaniel, Joseph? Can we for a moment believe that the Christ, who only came to proclaim the truth, would adopt these phrases, knowing how the Jews understood them (and whilst they meant one thing, He understood those phrases to denote quite a different thing), without explaining how He comprehended them? How could His preaching be effective under such circumstances? How could they possibly understand Him? Would He not in that case have been guilty of the most cruel deception? Who dare assert this respecting David's son and David's Lord? And yet multitudes are virtually doing this, in that they teach that the Jews, under this language, understood one thing to be taught, whilst Jesus and His apostles understood something quite different to be expressed by the very same words. Such a difference of opinion might be pardonable in details, but when it refers to the subject-matter,—the great object of hope,—it cannot exist without doing violence to the unblemished character of Jesus. The Jews might be mistaken in reference to the time and manner in which that kingdom was to be set up (Jesus corrected many such mistaken notions), but they could not be mistaken that by the phrases, "kingdom of heaven" and "kingdom of God," we are to understand the restored Davidic kingdom. Why? Because the preaching of John the Baptist, of Jesus and His disciples, confirmed them the more fully in those views. The proof is decisive. Every reader of God's word is willing to admit that down to a brief period before the ascension of Jesus, *even His own disciples*, to whom He had at length been "speaking of the things pertaining to the kingdom of God" (mark it, speaking of this identical kingdom), *still held to the very view adopted by the Jews*, viz., that the kingdom of God or of heaven is the restored Davidic kingdom; for they asked Jesus (Acts 1; 6), "*Lord, wilt Thou at this time restore again the kingdom to Israel?*" Now remember, these were the identical men whom Jesus sent out at various times to preach the Gospel of this kingdom, and yet, down to the time of the ascension, they had no other idea of this kingdom than the one universally received by the Jews. Will any man dare to say that Jesus would send out a body of men to preach what He Himself did not believe; send out "the blind to lead the blind;" or, that He purposely left them in ignorance, that the ignorance of the Jews might be confirmed? Would that be honest, either to His disciples or the Jews? Does it reflect the least honor upon the prophets, who predicted that His utterances would be truth and not deception, light and not darkness? Can we influence men who reject the millenarian system, the old paths, to ponder over these things and see where they stand, when they teach that Jesus sent out men to preach "the kingdom of God," and yet these preachers of the kingdom were utterly mistaken in their conceptions of this kingdom. Let those believe it who will, I most firmly hold, that Jesus, when He adopted these phrases of the Jews, also adopted the opinion devoutly held by them, that they denoted the restored Davidic kingdom; that when He preached the kingdom of God; there was no necessity to explain what He meant when He said, "kingdom of heaven;" and that when He sent away His disciples to preach this kingdom, they also understood what was comprehended in these expressions. Any other view is derogatory to their character for purity and their dignity as teachers. No other position but that which we as Millenarians occupy, can fairly and consistently explain the early preaching of Jesus and His disciples.

We have an abundance of proof to strengthen this position, as can be seen by those who are willing to give this subject an impartial investigation, in referring to the works of Millenarians, able and learned men in the various denominations. But, in accordance with the spirit of this article, we shall only refer to one, viz., to the prediction of Dan. 2; from which the Jews mainly derived those phrases. That this prophecy (see verses 31, 45) is an epitome of the

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world's history down to the period when this Davidic kingdom is set up, is apparent from a few considerations. 1. The Jews understood it in this light, and, as we have seen, the preaching of Jesus and His disciples confirm it. 2. The stone which is to smite the feet of the image is not the church, for the church is never called "the stone," but Jesus has this title in several places. This stone "was cut out of the mountain without hands," referring to the miraculous conception of Jesus, and His being descended from the Davidic or royal lineage. (For "mountain" is sometimes used in this sense, and "without hands," denotes supernatural power or something beyond human agency.) This stone was to smite the image *after* it stood on its feet, which must refer to something else than the establishment of the Christian church, for that was organized several hundred years before the Roman empire was divided. In addition, this smiting perhaps is, as the prophecy indicates, for the purpose of destroying, and not to reform or renew. 3. The kingdom here mentioned, is not the church, because it was to be set up "in the days of these kings," that is, in the period of the divided state of the Roman Empire; but, as we have stated, the church existed centuries before the period of division. Additional reasons, drawn from the prophecy, are found in almost every work of Millenarians, so that I need not detain myself on this point. We find that the prophecies which contain the language from which the phrases are derived, contain within themselves the most abundant material to substantiate the fact that the Jews comprehended the true nature of the kingdom (however much error some may have entertained in connection with it), corresponding with the preaching of Christ and His disciples. The continued teaching of the apostles, after the Christian church was established, and the fact that those predictions cannot be consistently applied to the church, but to something still in the future, clearly and forcibly indicate this truth.

It may, perhaps, be thought that the peculiar manner in which John the Baptist, Christ and the disciples preached this kingdom, viz., that it was "at hand," or "nigh," is an objection to this view of their preaching "the kingdom of heaven." It is supposed, and most erroneously, that because they said it was "nigh," and the church was a few years after established, that it must denote the church, for that was the only institution organized near at hand. Will such objectors, however, permit me to direct their attention to a thought that may not have entered their minds. How does it come that Jesus and His disciples, when they commenced preaching this kingdom, said it was "nigh," but just *as soon* as the chief men of the Jewish nation conspired to put Jesus to death, neither Jesus or His disciples are ever again found preaching that that kingdom is nigh? There must be some reason for such an extraordinary change. What is it? Can those who oppose our views give a reason? Can they tell us why, on the contrary, Jesus and His disciples *after such a conspiracy preached that it was distant?* It is impossible for them, with their views, to give a reason for all this consistent with the tenor of God's word. The reason, briefly, is this: the prophets, as we have seen, predicted this glorious "kingdom of heaven," the restored Davidic kingdom. The covenant, these promises, belonged exclusively to the Jewish nation,—hence, during that period, this kingdom could not be preached to the Gentiles, but must be confined to that nation. In virtue of the promises, it must be offered to that nation. The result was that they rejected it, and the rejection was manifest when they assembled together, and conspired the death of the One who was to rebuild the tabernacle of David. Then, after this act, it was no longer offered to them, but Jesus told them repeatedly that they would not receive it, and among numerous allusions to their fatal rejection of this kingdom, boldly tells them in Matt. 21, Luke 19, 20, Mark. 12, Math. 22, that He shall be rejected and put to death, that the kingdom shall be taken from them and be given to others (but these must first be gathered, and before they can inherit it), that the marriage is postponed until other guests are secured, that their house shall remain desolate until He come again, that He is like a nobleman who goes away to receive a kingdom and shall return again, &c. Or to

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be more minute, take Luke 21, for instance; after describing the Advent, v. 27, the approach of our redemption, v. 28, how to regard the signs of approaching deliverance, v. 28, 29, 30, He adds: "So likewise ye, when ye see these things come to pass, know ye that *the kingdom of God is nigh at hand.*" The question is, when nigh? Certainly after the signs of His approaching Advent and the Advent itself are witnessed. When these things are seen, then and only then is the kingdom of God again "nigh at hand." So the careful student will observe that in Luke 19, a parable is uttered, "because they thought that the kingdom of God should immediately appear;" but instead of meeting their expectations, he teaches that it is in the distant future.

To this teaching of Christ, corresponds the utterances of the Apostles. They never proclaim the kingdom as nigh at hand. Whilst in general terms, to hold up the blessed hope, awaken faith and watchfulness, they declare the nearness of the Advent, we still find them predicting certain events to occur before it is at hand. See Paul, in 2 Thess. 2; James, Acts 15:14; Peter, Acts 3:19, and John in Revelation. More than this, they repeatedly declare that the appearing of Christ, His return and kingdom, are linked together.

As this article is simply designed to direct the attention of some to this peculiar feature of the Millenarian system, by which we are able to reconcile the preaching of John the Baptist, Christ and His disciples, and that of the Apostles, without prevarication, or without one or the other party being found ignorant of the true nature of the kingdom proclaimed, I leave the subject to the reader's reflection. Let me suggest, however, that many and highly interesting matters are connected with this view, which it is impossible even to properly enumerate within the compass of an article. The reader, therefore, is referred to standard Millenarian authors, where the argumentation will be found in detail.

Briefly, then, John the Baptist, Christ, the disciples and apostles, preached the kingdom which is to be established when the Lord Christ shall return again the second time unto salvation. This kingdom, in view of the covenant relations of the Jews, was offered to them. They, through the representatives of the nation, rejected it. Its establishment is now postponed until a people are gathered out. When this gathering is accomplished, then Jesus will return to rebuild the fallen tabernacle of David, He will reign in Jerusalem and Mount Zion gloriously, the glorified saints will reign with Him over the spared nations of the earth, and then "the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High," and then too, will the prayer uttered by the last saint, "Thy kingdom come," be fully answered.

G. N. H. P.

THE BLESSED HOPE.

"THE grace of God," revealed in the Gospel, teaches, says an apostle, three things. (Titus, 2:11, 13.) 1st. The denial of all ungodliness and worldly lusts. 2d. A sober, righteous and godly walk and conversation in this present evil world. These may be regarded as the Christian's *negative* and *positive* life. The 3d thing taught by this revealed grace is, to look for, to anticipate, "that blessed hope,"—those glorious things that are to be revealed at the appearing of the great God and our Saviour Jesus Christ. This may be regarded as the Christian's *prospective* life,—his life of hope, and faith, and patient waiting. Concerning this same hope, St. Peter speaks, and bids Christians, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought to you at the revelation (the Apocalypse) of Jesus Christ." 1 Pet. 1: 13.

It is to this Apocalypse of Jesus Christ, to this glorious appearing of the great God and Saviour, as a "*blessed hope*," that the reader's attention is now asked. The world does not consider thus. If they knew aught of the terrors of this day, they never could deem it a "blessed hope;" they might reasonably be allowed to put it from them as far as possible. But the church—the church for whom it is the day of "redemption"—is as ignorant concerning this event as the

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world. The church is "willingly ignorant." It mocks at a return of its Lord. It invents systems of interpretation by which it may disprove it. In its deep spirituality, it pronounces the idea of an apocalypse, a personal appearing of the Lord, carnal. In its awful reverence, it declines looking into the subject as something unlawful for a Christian to examine; and in its intense worldliness, it cannot discern the signs of the times, nor will stay its pleasures and its traffic to learn the blessedness of the hope that "the bridegroom cometh." But to "the wise," to those who are watching and waiting, anything that bears upon this subject is attractive. Anything that tells of the coming Lord, and of the glory of His appearing, is welcome to their hearts, and awakens the responsive answer to his repeated declaration,—"Even so, come, Lord Jesus, come quickly." To such, a few suggestions are offered concerning this second coming of the Lord as a "*blessed hope.*"

1. This event is a blessed hope, because it is the time appointed for *the restitution of all things.*

What a world we live in. We need not a revelation to tell us that a curse rests upon it. The powers of evil are everywhere in the ascendant. The pestilence walks abroad at noonday and at night. The unexpected earthquake buries the dweller in his dwelling. The pent-up fires of the volcano pour their burning lava over fruitful fields. The angry sea sports with man's feebleness, and strews its shores with the wrecks of his strong-built ships. Now, the swollen stream sweeps along on its rushing current, man and beast, and the products of the husbandman, and the costly labors of the artisan; and anon, its dried channels mock the hope of feverish thirst. The earth produces spontaneously the brier and the thorn. It yields sparingly to the toiling hand of man. The drought, the mildew, the insect, conspire against him to destroy his labor. The lightning blasts; the tornado desolates; the sun scorches; and inanimate nature everywhere speaks of disorder, of a curse, of wrath poured out; and these indications are even stronger in animate nature. Insect and creeping thing, and fowl of the air, and beast of the field, lie in wait and watch for, and destroy one another. It is a constant warfare,—a constant struggle for life,—and over all, disturber and destroyer of all, is man. Everything flees from him as from a common enemy. He preys even upon his own species. Man defrauds man, robs man, murders man. What the elements spare, what the worm and beast cannot touch, man preys upon. He is reckless in his destructiom and waste. He revels in the misery that he produces, and, maddened by the cravings of his own appetites and passions, he feels not for the lost hope and blighted happiness of others. The cravings of appetite, the pangs of want, the disgust of satiety, the humiliations of disgrace, the pinings of sickness, the struggles for life, the partings, the strifes, the wrongs, the estrangements, oh, these are not a tithe of the miseries that humanity knows,—the bleeding of a thousand wounds that we daily see, that break hearts and make life miserable! and over all death holds his horrid carnival. The earth is one vast grave-yard, where she is ever burying her miserable children. To use the language of inspiration: "The whole creation groaneth and travaileth in pain." Inanimate nature, and the creeping thing, and beast of the field, and man that walketh upon the earth,—"the whole creation!" and even "the sons of God," we who have the first fruits of the spirit, even we, beset with infirmity and corruption, groan within ourselves, struggling against the world, the flesh and the devil, and crying even in our spiritual agony, Oh, wretched men that we are!

It was not always thus. There is enough good struggling with all this terrible evil, to satisfy our reason that all was once "very good,"—that man was upright, that nature was perfect, and that now a curse has superseded the blessing. But is it always to be so? Is the curse to remain forever? Must nature ever and hopelessly groan in her bondage? No. Blessed be God, there is to be a restoration. This earth is again to smile in beauty. Beauty is to be given her for ashes, the oil of joy for mourning, and the garment of praise for heaviness (Is. 61 : 3), and her children, "the ransomed of the Lord, shall return, and come

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to Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Is. 35:10.) And is not this a "blessed hope,"—a consummation devoutly to be wished? But *when* and *how* is it to be brought about? *At the appearing of the Lord Jesus Christ*, and the putting forth of that power whereby "he is able to subdue all things unto himself."

In relation to this new creation and paradisian state of the earth, the reader must be referred to "all the prophets," especially to Is., chap. 11:35, 65. With regard to the person by whom and the time when this glorious change is to be brought about, one passage must satisfy us for the present. St. Peter exhorts his countrymen to repent, so that "the times of refreshing may come from the presence of the Lord, and he shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things, which God hath spoken of by the mouths of all His prophets since the world began." (Acts 3:19, &c.) The apostle here makes two assertions: 1st, that there is to be "*times of refreshing*,"—a "*restitution of all things*;" and 2d, that this is to take place when God shall send Jesus Christ, whom the heavens have received, and must retain until the appointed time.

And since this glorious *appearing* of the great God and our Saviour, Jesus Christ, is to bring along with it "times of refreshing,"—the "restoration of all things,"—is to change the groans of this creation into songs of joy and everlasting gladness, then is it a "*blessed hope*." The Christian's heart should be full of it. With the Psalmist, he should be able to say, "My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning!" Ps. 130:6.

B. B. L.

WAITING UPON THE LORD.

But they that wait upon the Lord shall renew their strength,—they shall mount up with wings as eagles,—they shall run and not weary, and they shall walk and not faint. The term "wait upon," in its original signification, is *wait for*. The present received idea is that of service, which does not entirely convey the meaning of the prophet, while it is comprised in the older acceptation of the expression. For they who did wait for Christ before He was revealed in Bethlehem, and they who wait now for His coming in glory, are as a natural consequence those who serve; yet the single idea of service does not embrace the joyful waiting. The prophecy with which this text was associated, was the coming Messiah,—"Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity pardoned. The joy of the Lord shall be revealed, and all flesh shall see it together." There was always an expectant band since the first prophecy was uttered. Daniel searched and knew by books, the number of years whereof the word of the Lord came to Jeremiah, and satisfied that God's word was to be fulfilled in the desolating of Jerusalem, he made that memorable prayer, at the close of which the man Gabriel touched him and said, "Oh Daniel, I am now come to give thee skill and understanding." Thus the line of those who were waiting on the words of the Lord for their fulfilment, was never broken until Simeon and Anna, in the glory of the great revelation, the anointing of the most holy, prophesied in the temple. Neither now is it broken, for in all ages, from the apostles down to the present time, there were those who waited for the Lord, according to His word. And although none who have gone before saw His coming in glory, for which they watched, yet they were obeying the command, and shall doubtless be witnesses to the great event under circumstances different from what they anticipated. The promises connected with the text are as fresh and full for those who now wait, as they were for those who held the same attitude in the days of the prophet. There seems, comparatively, to have been little said by the prophets concerning the first coming of Christ in humility and poverty,—the larger prophecies were for the second coming in glory and power. There had been no voice reiterating the command to watch, as has been since the first act in the Divine drama of the Revelation. Christ, eager

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that His people should not forfeit a privilege, either by ignorance or carelessness, repeats over and over again, the duty to watch for another advent, when He will come for a final judgment and reward. "Watch ye, therefore, for in such an hour as ye think not, the Son of man cometh." "What I say unto one I say unto all, WATCH." L.

Selections.

EXTRACTS.

WHAT IS COMING?

"Looking after those things which are coming on the earth."—LUKE 21 : 26.

WHAT is coming? That is the great question of the day, which everybody is asking, and which many political seers endeavor to answer, with more or less confidence in their own powers of second sight, and relative depreciation of others' gifts in the same line. Definite, reliable answers are out of the question, as a matter of course; and of all the ingenious speculations as to the probable turn which state or other affairs will take within the next few years, time alone can determine the right and the wrong, if they should be long enough remembered.

What is coming to pass? No man can tell. There is no seer wise enough to read the signs of the times, and interpret them to us.

So speak the philosophers of the age. The Word of God *only* gives light on this subject.

THE CLOSING HOURS OF TIME.

Are we really in the winding up of our world's history? If so, what a solemn thought. All to be over soon! Our work all to be closed up! A day of settlement to dawn! Yes, the scrutinizing eye of the Judge will then be turned with a searching glance upon us. Our past history of faithfulness or unfaithfulness will then reappear, to approve or condemn us. Our hearts, filled with heavenly zeal, or chilling lukewarmness, will then decide our claims to the felicities of a celestial paradise; for we shall then continue "holy still" or "filthy still." Are we indeed, nearing a day of such magnitude? Are we truly living in the closing hours of time? We cannot evade the conclusion that such is the case. Then what is our duty? If the Master is about to return, how should we improve these closing hours? If we have been remiss in duty in days gone by, should we not begin now to do the will of Christ? If we have lived prayerless lives, let us begin to visit the throne of grace, and seek pardon for past indifference, and strength for time to come. Let us go to work for God, and pluck men as brands from the burning. The hours fly—will we improve them? The closing hours of time are upon us; shall we squander them in idleness? Oh! sound out the cry, "Behold the Bridegroom cometh," and do it with devoted hearts and earnest minds.

THE TRANSLATION.

There are two stages in the coming of Christ: He will first come *for* His saints, and subsequently come *with* His saints. In the first place, Christ will appear in mid-heaven with His angels, or descend to the atmospheric heaven to gather His saints, who will then "be caught up into the clouds, to meet the Lord in the air" (2 Thess. 4 : 17), and will remain above, in their "chambers," "for a little moment," "until the indignation be overpassed." Is. 26 : 20. And, in the second place, "the Lord my God shall come, and ALL the saints with thee:" Zech. 14 : 5; which includes both the changed living saints, and the resurrected ones, who had previously been "caught up together" to "meet the Lord," and having remained till the close of the "indignation," they now "ALL" return with their Lord, at which time "the Lord shall be King over all the earth." (v. 9.)

So, instead of having Christ come to bring an army of disembodied saints, to imprison in

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tenements of clay, He is coming, first, to gather His slumbering and living saints to meet Him, and then come with them to renovate the earth. He comes *for* His saints before coming *with* them.

RICHARD BAXTER ON THE ADVENT.

Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and retinue? If you were not to die, but to be caught up thus to see the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure I should live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear, before the period of my age, it would be the joyfullest tidings to me in the world. O that I might see his kingdom come! It is the character of his saints to love his appearing, and to look for that blessed hope. "The Spirit and the Bride say come; even so come, Lord Jesus." Come quickly, is the voice of faith, and hope, and love. But I find not that his servants are thus characterized by their desire to die. It is, therefore, the presence of their Lord they desire; but it is death that they abhor, and therefore, though they can submit to death, it is the coming of Christ that they love and long for. If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full conquest shall be made.—*Baxter's Works, vol.* 16, p. 555.

Editorial.

THE REMOVAL OF THE CHURCH.

THE FOURFOLD SUCCESSION.

(Continued from page 44.)

We believe that the removal of the Church, in its entirety, will be gradual, and in successive companies. To set forth this great fact, is the main object of this paper.

The grand "*harvest*," as has been intimated above, takes place just before the glorious "epiphany," or visible descent of Jesus in majesty and glory. It is described in Matt. 24:30, 31. It occurs "immediately after" the Great Tribulation, when the sign of the Son of man shall have appeared in heaven. It is *then* that the Lord descends with a shout, with the voice of the archangel, and with the trump of God. The whole Church, in its extremity of agony, will then be crying, "*Come, Lord Jesus*," and be looking for His appearance with intense eagerness of expectation, as the only possible deliverance from the unparalleled fierceness and persecution of Antichrist and his confederate, Satan,—perhaps incarnate in him.

To this prayer the whole Church must come. This universal prayer, and the answer to it, are the grand climacteric of the present dispensation. Happy are those who, through prayerful Berean scripture-searching, come to understand this. Happy, above all, is the first company! Those who do not wait for any demonstration to their outward senses. Those who are found not only reading, understanding and ready, but teaching. Matt. 24:46; Luke 12:43; and giving this, *the* meat then in season. *They* have the highest promise in the Bible.

But we are firmly persuaded that such is the immense prejudice engendered by the prepossessions of modern "spiritualizing," teaching that the great bulk of the Church will not believe until the *miraculous* proofs have so multiplied that they will walk by *sight;* beholding and feeling the unparalleled prodigies of the last days, both Satanic and Divine. For "he" (Antichrist), "doeth *great miracles*." Rev. 13:13. "If it were possible, they shall deceive the very elect." Matt. 24:24. "Behold, I have told you before." On this awful passage, "He doth great wonders," the believing Church has ever kept its eye.

And this is the place to remark that, even

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with our present light, we can, already, distinctly trace a fourfold removal, a fourfold succession, and a threefold translation, together with (probably) a threefold resurrection. 1. The eagles. 2. The wise virgins. 3. The Wilderness saints. 4. The great tribulation saints. These are the living believers at the Lord's Advent. They, together with the vast multitude of dead saints that shall be resurrected, constitute the body of the New Testament elect. At the first Advent there was a succession of distinct events. Both analogy and Scripture point to a similar succession at the second.

In a recent article, entitled "The Eagles," (see "Prophetic Times," Vol. III, pp. 129, 144), we spoke of the removal, by translation, of the Eagles and of the Wise Virgins, as occurring antecedently to that of the great body of believers; and such is the case; nevertheless, we must distinguish between them likewise. For, in the time of the Virgins, *the whole Church*,—all the Virgins,—go forth to meet the Bridegroom. That time is not now. For, as the Jews of old, at Corinth, Acts, 18 : 6, opposed themselves, and blasphemed, when Paul announced that the Messiah had been *crucified*, (as too, at Thessalonica, "This Jesus whom I preach, is Messiah,") in the same way now, the great body of the Church derides His personal reign on earth, and stigmatizes it as "carnal" and visionary; thus attempting sacrilegiously, albeit unwillingly, to rob the Divine Sufferer of the brightest jewels of his crown. Hence, too, the peculiar favor shown to those who, among believers, are pressed in spirit not only to hold and confess the singular faith, but also to expect Jesus, being ready: for God's rule is, "Them that honor me I will honor."

But what is the time of the Wise Virgins? Jesus answers, Matt. 25 : 1, "then." Thus he defines it, relatively, if not absolutely. And when is this "then?" It seems strange that it should, as far as we know, have hitherto been overlooked, that in the natural order of the narrative (and we must accept that order, unless convincing reasons are shown to the contrary), the Virgins go forth *after* the Eagles have been removed. It is when that servant, who is found giving the meat in due season, shall have been made ruler over all the Lord's goods. And what is the meat in due season? The context shows that it is faithful teaching, in connection with the coming as a thief: "Whom the Lord *when He cometh* shall find so doing." These faithful teachers are found not only announcing His personal reign on earth, in general, but proclaiming His immediate Advent, and the manner of it, as a thief. And this singular faithfulness, at the risk of self and even, too often, the goodwill of their brethren (which, next to the Master's, they value most highly), is counted for righteousness unto them, as with Abraham and Phinehas of old, though in another sense; and especially because the matter in question is, as it were, the apple of the Redeemer's eye, viz., the reward that was set before him, for which, alone, he "despised the shame."

These saints,—the Eagles,—when the last and most fearful night of earth's sorrow begins to overshadow it, are taken away, "at even," because they needed no urging to pray, "Come, Lord Jesus," and therefore had *already* the mind of the Spirit. See Rev. 22 : 17, 20. For it cannot be too often repeated that the coming of Jesus is the grand point, held up to view by the Holy Ghost at the close of the sacred Scriptures, as that on which everything depends, and that the prayerful expectation of it is the true posture of the Church.

The Eagle saints are identical with the saints of Rev. 5, and likewise [perhaps] with the 144,000 of Rev. 14; but we are inclined to think that the latter *may* be a narrower circle of the former. The Eagle saints undoubtedly, as we said on a former occasion (though we did not then yet quite clearly comprehend the distinction between them and the Wise Virgins), comprise both changed living ones, and resurrected believers. Their "lot," is *the prize* of the high calling, το βραβειον. Phil. 3 : 14. They comprise, in the general, both changed living and resurrected dead saints; but in the narrower sense, they are the first of changed *living* believers only. *Paul* will, unquestionably, be among them, seeing he exhorted all that were "complete" (τελειος—Phil. 3 : 15), to be thus minded, viz., to seek for the *prize*. Knowing by the Holy Ghost that the

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coming as a thief would not occur in his lifetime,—although he also knew that "we shall not all die," and that Jesus had said, "He that is living, and believeth in Me, shall *never* die,"—his utmost ambition and effort were, not to attain *a* resurrection, in general, in which even the wicked, however unwillingly, naturally share, but to "that resurrection *from amongst* the dead ones;" (Greek): Phil. 3 : 11; at which also he will receive the crown of righteousness, which, at present, is still reserved for him. 2d Tim. 4 : 8.

This glorious company is identical with the symbolical Man-child of Rev. 12, "caught up to God and to His throne." Rev. 12 : 5. Doubtlessly, also, it constitutes *the Bride*. Speaking *generally*, the whole Church, *perhaps*, and even the New Jerusalem itself, as embodying all within it, may be called the wife of the Lamb: Rev. 21 : 9; but that there is a Bride, in a stricter and narrower sense, is apparent from Ps. 45, and Canticle 6. In Psalm 45, we read of the king's daughter, of the virgins her companions, and of the queen. In Canticles 6, we read of threescore queens, fourscore concubines, and virgins without number. In Canticles 6 : 13, we not only find the Bride, the Shulamite (the feminine of Sheloms, the Prince of Peace), but also a most remarkable allusion to her twofold nature, embracing changed living ones and resurrected ones, in the *dual* word "Mahanaim;" which word occurs in the Hebrew in one other passage only, and is very significant.

We have no doubt that those who are not in the habit of closely comparing and harmonizing the word of God, will speak sneeringly, almost contemptuously, of this; sad experience fully prepares us for it; but, every word of God is pure, and *all* Scripture is profitable for doctrine, for instruction. He that is now already able to receive it, let him receive it; but this attainment is not, we admit, to be had without labor and devotedness. Nor will it do to hold this sublime truth in unrighteousness, nor even merely speculatively; entire consecration is presupposed: for those redeemed *away from* the earth, and *from amongst* men, follow the Lamb whithersoever He goeth. He that is able to receive it, let him receive it. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing; and if, in anything ye be otherwise minded, God shall reveal even this unto you.

But we cannot help asking again: how is it possible for those to attain to such a conviction who are not yet sufficiently in earnest, or who have not yet prayerfully investigated Scripture sufficiently to be able to distinguish first principles,—to be able to decide between premillennialism and postmillennialism, the great question of the day?

Men and brethren, we solemnly ask again, *are these things so?* If they are,—if even there is only much to be drawn from Scripture in their favor,—we would earnestly say to opposers, in the language of the prophet, in reference to this selfsame coming crisis, "Be ye not *mockers*, lest your bands be made *strong*." Paul, verily, thought within himself that he *ought* to do many things contrary to Jesus of Nazareth. Festus told him he was *mad*. He replied that he spoke forth the words of truth and soberness. And on another occasion, too, the Jews gave him audience up to a certain point, and then cried: "Away with such a fellow from the earth, for it is not fit that he should live." On Stephen, too, being full of the Holy Ghost, they gnashed with the teeth, so incredible did the truth seem. Might there not be a similar, to some seemingly reasonable, incredulity now?

Men and brethren, are these things so? If they are,—if the removal of the Eagles is the very first link in the chain of coming wonders, if no further previous intimations may be looked for,—if the Lord's promise and his coming to His Church as a thief (Rev. 3 : 3) may occur now, how much reason there is for the twelfth proposition in the doctrinal thesis put forth with the first number of the "Prophetic Times," viz., "We believe that very important interests are connected with the *right understanding* and *diligent inculcation* of these truths, as indicated in Dan. 12 : 9, 12; Matt. 24 : 42, 51; Luke 21 : 34, 36; 2 Thess. 5 : 1, 9; 2 Tim. 4 : 8; Heb. 9 : 28; Rev. 16 : 15; where it is taught that only those who are properly awake to these particular matters, and watchful, and waiting,

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and looking for the Lord's speedy return, and prepare accordingly, shall escape the dreadful tribulations which are to mark the last years of this dispensation, or secure the high and peculiar honors in reservation for the wise and faithful."

O thrice and four times blessed those, who, while sighing:

> "When shall earth bloom again
> In Eden's blessedness?"

can give a sober and *scriptural* reason for the hope that is in them, when they add:

> "We wait for Jesus from the skies;
> *Soon shall His glories greet our eyes.*"

Let it never be forgotten that whatever may be the spiritual attainments of believers, in other respects, the Holy Scriptures make *this disposition*, this spiritual condition, this *expectation of Jesus*, the test of the spiritual condition of the whole man. Rev. 3. It may be denied. It may be explained away. But, taken out of the Bible, it cannot be. "*Because* thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

The second class consists of the Wise Virgins. The trumpet shall sound. But whether symbolically at the seventh year-day vial (which is part of the seventh trumpet), or literally in heaven; whether the removal of the ready, watching, *expecting*, supplicating Eagles, will or will not be visible to those believers who shall be left behind,—one thing is very evident, viz., that so astounding an event will wake up the whole Church. Then all the virgins (none of the ungodly can be virgins) will go out to meet *the bridegroom*. Every believer will not only become convinced of the truth of the premillennial advent, but will expect the coming of Jesus *for himself*, and that *shortly*. Prophecy will no longer be neglected, but be studied and be understood.

But, five of these virgins will not only nod, as the Wise Virgins also do, but be foolish. For it is much to be noted that a considerable interval of time,—probably several years, perhaps three and a half years,—will elapse before the Bridegroom, having fetched the Eagles, will come for the wise virgins. During this period the iniquity of the earth will ripen so fast that Christians will be brought into a fearful extremity of distress and persecution; they will find themselves unprotected, and exposed, and buffeted, amid the howlings of a furious tempest, from which, unlike the Eagles, they, through unwatchfulness, were not "counted worthy" to escape. For the Bridegroom does not come *for them* until midnight; until Antichrist is actually about to be enthroned, and, sitting in the temple of God, issues the decree respecting his image-worship. And by this time, in the ordinary course of things, the edge will have been worn off from the unparalleled keenness both of disappointment and of expectation: the ordinary business of life will call for attention; and *the cares of this life* will be doubly pressing, in those awful days when unexpected complications, *perplexity*, distress and prodigies, will crowd upon each other. Hence they nod, whilst the Bridegroom tarries. And yet, aroused by the midnight cry,—perhaps a direct announcement from heaven, heard only by believers,—the wise virgins are instantly ready. For, observe, they have now learnt, from the translation of the Eagles, to pray anxiously: "*Come, Lord Jesus!*" Observe, also, they are not the Bride; they can only go in *to* the wedding. But even this is unspeakable privilege.

Why this distinction between them and the eagles? We answer, it is just. They did not walk by naked faith; they did not rely exclusively on the word of the Lord; they did not believe until they had a miraculous demonstration in the rapture of the Eagles.

As for the *world*, when the first wonder at the sudden disappearance of so many known "enthusiasts" shall have subsided, the newspapers will make light of the whole matter; and by the time the wise virgins are taken, the rapid development of wickedness, through direct Satanic agency, will have become so enormous, that even an audible angelic proclamation will only afford them fresh food for merriment and blasphemy.

At the coming of Jesus, the Church is, as to its moral condition, divided into seven classes

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of believers, as we learn from the second and third chapters of the book which shows us Jesus revealed. The wise virgins are the Smyrnians. They do not escape the hour of temptation, although they are taken away before the Great Tribulation itself. No fault is found with their want of entire devotedness, as in the case of the five churches; yet it is said to them, "Fear none of those things which thou shalt *suffer*." They did not, in time, "wait for the Son of God from heaven." They did not observe the Saviour's "special injunction to patiently expect and look for His appearing without warning, suddenly, as a thief."

The third class consists of the Wilderness Saints. They are entirely distinct from the others. We find the account of these saints in Revelation 12. They, too, in a miraculous manner, are preserved from the Great Tribulation; and, like the Wise Virgins, yet in an inferior degree, are also kept from the full effects of the hour of temptation. But not in the same manner as the Eagles and the Wise Virgins, or by a blessedness similar to theirs. They are not even, like the Wise Virgins, a part in the wedding. Unlike the other two classes, they have no share in the Enoch translation, comprising the first stages in the first resurrection; they had not even the faith and the preparation of the Wise Virgins, much less of the Eagles. They are not translated, at all, as the others are. There is also no simultaneous resurrection of sleeping saints, in their case; and they are not taken up to meet the Lord in the air, until the general harvest is reaped.

When Satan is cast out from his present abode in the aerial spaces into the earth, and confined within its narrow limits, iniquity rapidly culminates, and prodigies multiply, compelling the Church to return to its ancient faith, the longing expectation of the coming and personal reign of Messiah; in marked contrast to the present state of things, wherein the Wicked one catcheth away the word of the kingdom because it is not understood.

Those who are living just on the verge of the Great Tribulation, having more tangible evidences than the translated Wise Virgins had, will not equal them in blessedness; but if they even then believe, and long for the Saviour's advent, they, too, in accordance with God's accustomed boundless mercy, shall be delivered and be hidden, until "the indignation be overpast." Too slow in heart to believe, even with the Wise Virgins, or else not sufficiently consecrated, help comes for them in another manner, even when there is no room for them in the pavilion-cloud. God will prepare an inaccessible place of refuge for them in "the Wilderness;" where, like Israel of old, they shall be miraculously nourished during the whole continuance of Antichrist's rule, viz., for three years and a half, or 1260 days.*

Up to this time the people of the Lord who are left behind, though sharing to the full in the general and awful distress of the nations, and the perplexity caused by the confusion of nature arising out of the development of spiritualism into the open sorcery and Antichristianism of the last days,—the sea and the waves roaring, and the powers of heaven being shaken,—will have suffered no extremity of general persecution on account of their religion. But *now*, Antichrist being enthroned, and arrogating to himself Divine honors, and the worship of his image being made a political test, they will fall as winrows before the scythe of the mower.

* Much has been written and conjectured respecting the precise locality of this place of refuge, and the manner of their gathering into it, whether miraculous or otherwise. There is but one place spoken of in the Bible under the name of the Wilderness. We incline to believe that the place of refuge will be the same Wilderness in which the children of Israel wandered. And this becomes almost certain when we reflect that it is a clear inference from Scripture that Mt. Sinai is the mustering-place of the armies of heaven, previously to the battle of the great day of God Almighty, as we have shown in a previous article in these pages. (See the article, "Armageddon," Prophetic Times, Vol. II, Nos. 3 and 11.) This also accounts for that battle taking place on the borders of Idumea, Is. 63, &c.; inasmuch as Antichrist, after capturing Jerusalem, against which the nations were gathered, advances into the Wilderness, in order, in all probability, to remove by force the only remaining open protest and obstacle against his universal sway, viz., the hidden Church, the known adherents of the Rival King.

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And now, mark. Just before this awful culmination, there comes another test of faithfulness. To look for the coming of Jesus as a *thief* (as in the case of the Eagles and the Wise Virgins) will no longer be possible; for, guided by the sure word of prophecy, all the hopes of His people will *now* be directed to His open Epiphany. Those, therefore, who will then be living on earth, led by this plain and unerring chart, and no longer "spiritualizing away" the word of God, will perceive that the crisis has arrived; and that until the three and a half years of the predicted raging of Antichrist shall have expired, the Church must wait and suffer.

Now, in order to avail themselves of the place of refuge prepared in the Wilderness, they will be compelled to flee like Lot, at a moment's warning, leaving all their worldly affairs and ALL THEIR PROPERTY *behind, and escaping with their lives, only for a prey.* This will, then, be the test of entire readiness and watchfulness; though it will require far less faith than the Eagles showed, or even than the Wise Virgins exhibited. And even then, none but those Christians who have now, at length, full faith and entire devotedness, will avail themselves of the provided refuge in the manner then indispensably necessary, viz., by cutting loose instantly, and at every sacrifice, from all earthly ties.

And how natural that many, though then necessarily and fully convinced of the nature of Messiah's kingdom, and of the urgency of the crisis, will linger a day or two, with the purpose and in the hope of making some final arrangements. REMEMBER LOT'S WIFE! It is just here that Jesus puts in this most solemn admonition. And these, lacking even then, full and implicit faith, will be overtaken by the storm; and will not only not escape to the antitypical Zoar, but will perish in, though not with, the antitypical Sodom. Thus, our Lord's strange injunction will be explained: "Remember Lot's wife!" It applies to a particular crisis only, and the mystery of these words is solved.

And we may here remark that precisely the same is true of the parable of the Laborers in the Vineyard. It has a specific application to a certain time in the closing scenes of this dispensation. And thus, "whosoever shall *seek* to save his life, shall lose it; and whosoever shall lose his life shall preserve it." And hence, the urgent injunction *for this special crisis*,—already dimly foreshadowed at the destruction of Jerusalem by Titus. Then "he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him, likewise, not turn back. Remember Lot's wife!"

But, finally, there is a fourth class of believers, including all the rest of the Church, and such as shall still, afterwards, be converted in the terrors of the time of the end; for "it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." These are they who are left behind to pass through the Great Tribulation; most of whom will be "beheaded" (guillotined) for refusing to worship the beast and his image, or to receive his mark in their right hand, or in their foreheads. Rev. 13.

But these, too, eventually, if any remain alive—and there will probably be a few, just converted before the Lord comes—will be translated to His presence, together with the Wilderness Saints, at or near the end of the three and a half years, or 1260 days of the reign of the Man of Sin; and with them, no doubt, the great body of them that sleep in Jesus. For, in Rev. 7, we read of a great multitude that no man could number, standing before the throne, having come out of the tribulation of the Great One. But not until they are *ready;* not until they are *watching;* not until the terrors of the Great Tribulation shall have *compelled* them to be, with unutterable anxiety, expecting and supplicating in agony, "Come, Lord Jesus! Come *quickly!*"

Two Scripture facts make it absolutely certain that not a single true member of the Church universal will be left on earth when Jesus comes: firstly, the saints *all* come *with* Jesus: Zech. 14:5; Rev. 19:14; them that *sleep* in Jesus will God bring *with* Him: 1 Thess. 4:14; and secondly, John expressly saw them, in vision, in heaven, *after* they had passed through

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the Great Tribulation. See Rev. 7:14; Rev. 15:2.

For *all* true children of God, speaking in general terms, there is a part allotted in the First Resurrection, as distinguished from the second, which concerns chiefly the multitudes of the ungodly dead. But, on the other hand, it is important to understand that there are *several stages* in the First Resurrection. For, unless we understand and believe, we cannot expect, nor make a corresponding preparation. The coming as a thief is the first stage, or Enoch translation. And this coming as a thief is *subdivided* into the successive removal of the Eagles and of the Wise Virgins.

In general, we unhesitatingly assert, as above, that we may gather from Scripture that there are three great successive translations and a fourfold succession of deliverances for the saints. There seem to be hints of minor subdivisions also; but of this we are unable to say anything confidently as yet. But if it were so, it would be exactly analagous to God's dealings with His people in times past, as we suppose.

We lay it down as an axiom that not only will there be, at the coming of Jesus, an exact *reward* according to *works*, for both the translated living, and the resurrected dead saints, as stated in Rev. 11:18; Rev. 22:12; 2 John 8; Is. 40:10; Is. 62:11; at which time the fire shall try every believer's work, and some shall lose everything but their own salvation: 1 Cor. 3:13, 15; not only are there five different crowns mentioned in Scripture: 1 Cor. 9:25; Rev. 2:10; 1 Thess. 2:19; 2 Tim. 4:8; 1 Pet. 5:4; (also, for Philadelphians only: Rev. 3:11; the *Redeemer* has *many:* Rev. 19:12); not only are these things so, but we have, in the gospels, distinct statements of the Lord's dealings with various classes of His saints, at His coming. Some are with and of the Bride. Some go in to the wedding. And some, already, even at that early period, called the thief-coming, are not taken until the Lord "returns *from* the wedding, and knocks."

He that is able to receive it, let him receive it. We are *not* "indulging in wild fancies." We are *not* "fanatics." We are *not* "led away by a heated imagination." We are *not* torturing into literalness, what is figurative language. These are plain statements of Scripture. The *onus probandi* (obligation of proof) rests on those who deny it.

And, finally, with our whole soul we protest against the modern postmillennial heresy of the Protestant Church, which says: "My Lord *delayeth* His coming." The Lord may come *as a thief*, at any moment. This is the uniform testimony of the Bible. And any system of interpretation that puts any event between us and that coming, whether a millennium or a covenant, must, so far at least, be erroneous. With the utmost possible earnestness, we repeat that we are not to look first (as so many do, and are taught to do), for the dissolution of the Turkish Empire, the re-establishment of a Jewish state, in unbelief, or the making of a covenant with the unbelieving Jews by Antichrist, *but only and exclusively, for the instant and sudden parousia of the Son of Man.* Those great events are also imminent; but we are not to look for *them;* we are not to put anything between us and the Great Parousia, lest it surprise us unprepared. It is the *very next* event described in the prophetic page. There is nothing between us and it, as there delineated. Therefore, be ye ready.

The grand and closing drama of this dispensation or aion (αἰων), is just about to open. And in it, the sudden, unheralded, instantaneous translation of the Eagles from earth to heaven, into the immediate presence of our glorious Bridegroom and first-born brother is the very first act. It behooves all Christians, therefore, and especially all students of prophecy, to weigh well the evidence before rejecting as "visionary," (as so many are inclined to do) both the fact and its imminence. None but those who are intelligently expecting, entirely consecrated, and loose to the world, in short, *ready*, will be taken with the Eagles. After that it will be said of the other believers, notwithstanding the Lord still greatly loves them: "So we see that they could not enter in (to this blessedness) because of unbelief." Heb. 3:19. Solemn thought! We most earnestly, most affectionately, most humbly ask our beloved brethren and sisters, who are one with us

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in devotedness to the Crucified, how those can be *ready*, who are not only not expecting, but have not even yet settled in their own minds the first principles of this mighty subject.

Reader! Are you truly converted to God? Have you repented and trusted your soul entirely to Jesus? If not, you have neither part nor lot in this redemption and blood-purchased possession. Behold, we beseech you, now in the time of calm before the tempest, to come to Jesus, to take him for *your* Saviour. The invitation is personal, full, free, unconditional. All the blessings of the kingdom, purchased by Divine blood, are offered to you. Oh accept them, repent, believe, lest you *perish!*

Believer! are you truly consecrated to God? Have you lost your whole will in God? Thus did the Master, in His Father's. And the disciple that is *complete* is *as* his Master. And this, too, is the normal condition of all in heaven, and of all in the kingdom. If not thus consecrated, you are keeping back a part; you are not profiting as you ought, by the Spirit's training. Call it "perfect love," if you will; call it "sanctification," call it "entire consecration," call it "sealing," call it what you will; but do the thing.

Fellow-servant in the ministry. Are you, with Paul, pressing toward the mark for the prize (το βραβειον) of the high calling of God in Messiah Jesus? As many as are *complete* (τελειοι) *are* thus minded. Suffer us to ask, are you giving now *the measure of meat in season?* "Blessed is that servant, whom the Lord, when He cometh, shall find so doing." It is at His coming that that particular instruction will be in season. "He will make him ruler over all that He hath." This is the highest individual promise in the Bible.

Even so. Amen. Come, Lord Jesus, come QUICKLY! E. E. R.

NAPOLEONISM.

GIVING GLORY TO NAPOLEON.

THE "Unità Cattolica," a Genoese journal, hitherto not very favorable to France and the Napoleon dynasty, has given publicity to an article of extravagant praise to the Emperor for his brave, charitable, and wonderful condescension in visiting the cholera patients in the hospitals of Paris, during the recent prevalence of that plague. It says: "Napoleon III made those visits in a manner to exclude all suspicion that he was prompted by political motives and not by charity. Therefore, GLORY BE TO HIM. In concert with the people of Paris, we cry out, 'VIVE L'EMPEREUR!'"

JEWS APPEALING TO NAPOLEON.

The Jews of Tunis have appealed to Napoleon III to interfere for their protection against the cruelties which they are made to endure under the administrations of that country. They attempted to form themselves into a society for self-protection, in correspondence with the Universal Israelitish Alliance, which has its seat in Paris; but the Bey peremptorily forbade it. Hence the appeal to Napoleon.

NAPOLEON'S MEDICAL CONGRESS.

The Emperor of France has proposed a consultation of physicians to meet at Constantinople and discuss the probable origin and progress of cholera, and report the best means of averting this scourge. The Sultan has acquiesced and appointed one or two of his own best physicians, and so have several European Powers. Our Government has been invited to send representatives, and the matter is under consideration. The fact is, the French either have discovered, or say they have, proof that the great cause of the cholera is to be found in the annual pilgrimages made to Mecca; the filth of the 100,000 pilgrims, and the carcasses of the animals they kill being strewed on the way, and these, with the privations and poverty they suffer, and the intense heat they have to endure, breed pestilence. It was a march of British troops in India, suffering from great heat and privation, that is said, in 1817, to have produced the cholera which ravaged Europe in 1831, and visited this country in 1832. The Emperor of France proposes, it is said, if such should prove to be the cause of this epidemic, to suggest such means by which the annual pilgrimages may be either abolished or humanized.

The Philadelphia "Ledger," from which we

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extract this account, thinks it "a very serious matter for Christian (?) nations to interfere in any way with the conscientious feelings of the Mohammedans." It says, "There will be among many no little doubt whether the whole medical consultation, in the congress thus got up in Constantinople, is not to be made use of simply to get a report that shall enable the Emperor Napoleon successfully to interfere in some political manner among the Mohammedans, and obtain European and American sanction for such schemes. It is well known that along the borders of the Red Sea, as far down even as Aden, at its mouth, French intriguers are very busy. England is of course doubly jealous of all interference on the Red Sea, in consequence of the Suez canal, and there is very little doubt that Napoleon would, like his uncle, turn Mohammedan, or anything else in a religious way, writing, if necessary, a new Life of Mohammed, with certain suppressed passages of the Koran now for the first time brought to light, if that would aid any of his schemes. On this account there has been a general disposition to fight shy of all the Emperor's proposed conferences and consultations of the great Powers on any subject he proposes, as a sort of covert way of infringing upon the independence of some nation with the sanction of the world."

But, with all, the "Ledger" seems prepared, with certain guards, to indorse the subtle Emperor and his schemes, as in the exact direction of the world's improvement and consolidation for a new and better order for the future. We could hardly believe our eyes when reading the editor's remarks, so exactly in the line of that very character which, from sacred prophecy, we have been led to assign to Napoleon as the probable Antichrist of the last days. He says, "Some of the schemes of the Emperor Napoleon are very sagacious, intellectual, far-reaching, and even fair in themselves—plans, in fact, that *the world must come to*, sooner or later, although his motive may be to turn them to his own account. The best way with such propositions is often to concede everything to what is fair and good in them, only taking the most careful precautions that no one person or Power shall thereby gain an unfair advantage. A medical congress, that shall bring facts and science together from all quarters of the globe, with the view to arresting the march of a disease like the cholera, will be a new thing in the history of the race. It would be best, perhaps, should it have been originated and carried through as entirely a scientific convention, not supported by, but independent of all government influences. Moreover, as the world becomes more and more linked by science and commerce, by telegraphs and steam, by railroads and even by epidemics, there must clearly be more and more of international consultation. It will not now do to let all the power of these movements get into bad and dangerous hands, but to arrange programmes so fair and just and equal that evil shall be prevented and the good extracted.

"After the war of Independence our own States, jealous of their liberties and rights severally, would listen to no union stronger than a Confederation. But a little experience led them, in 1787, to seek a closer compact and unity. So it must be in the future history of mankind, and we, of all nations, *ought to be prepared* for this coming change by broader and better-considered principles of international law and order among mankind than other nations yet conceive."

Four years ago the press of this city ridiculed us for the suggestion that Napoleon III was likely to become the world's acknowledged leader, and to be accepted as its saviour. But lo! we now find that press, under the name of "*Christian*," pointing to this selfsame individual as the author of schemes so excellent, and so in advance of all other thinking, that the hope of the world for the future is unreservedly identified with them. Napoleon is here put forward as the leader, if not the sole instigator, of coming changes "in the history of mankind," so broad and good, and so cementing to the common mass of humanity, that we are verily exhorted to be at work to prepare for them. When we exhort people to prepare for the coming of Christ, we are hissed as fanatics; but exhortations to prepare for the worship of Antichrist are "Christian" and wise! Alas, for the blinded world!

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The Prophetic Times.

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Special Contributions.

GOG: HIS DISTINCTIVENESS.

Among the terrific events and wonderful personages of the last days, Gog occupies a prominent place. The Spirit of God devotes two chapters in Ezekiel, the 38th and 39th, to a particular account of his onslaught. And when we consider, that not even respecting Antichrist himself, have we in any single passage so long a description, it is clear that the part which Gog will play, is a very important one in the Divine purposes. As far as we can, we should, therefore, instead of neglecting or despising it, endeavor to understand what is predicted respecting him.

The common opinion has long been, that Antichrist and Gog are identical. And, with this impression on our mind, we were for years quite at a loss how to harmonize the prediction concerning Gog with the fate of Antichrist, as shown in Zechariah, the Revelation, and elsewhere; and still more puzzled respecting the *time* of his invasion. Gog's invasion seemed to be the gordian knot of unfulfilled prophecy.

But the simple fact is, the two prophecies cannot be harmonized nor reconciled. And no wonder. They refer to entirely distinct events. It is more than a year since the matter appeared to the writer in its true light; but we were pleased to find that another has made the same discovery. In the December number (1865) of the "Last Vials," Mr. Purdon speaks of it.

From a careful harmony of the Scriptures it appears that the earth will not be subdued at once, under the Messiah's rule. The process is a gradual one.

When the theocracy shall have been re-established, and the apostles shall have received their thrones over the twelve tribes, Jerusalem will become the capital of the world. All Israel will be saved, and will be perfectly holy, and that for evermore; nor will the special favor of the Highest ever be withdrawn from them again. The tents of Judah will be saved first, and Ephraim, or the Ten Tribes, will be restored afterwards, when the preparatory discipline in the wilderness shall have been finished, after the manner of the exodus of their ancestors from Egypt. Micah. 7 : 15; Ps. 68 : 22. Now it is *after* the re-distribution of the land among the twelve tribes, as recorded in the 48th of Ezekiel, that Gog's invasion takes place.

If it should seem incredible that after the fearful overthrow of Antichrist, in the Battle of that Great Day of God Almighty, any should still have the hardihood openly to oppose the King of kings, the answer is, simply, thus it is written.

It is expressly said of "the rest of the beasts" (earthly powers) that "their dominion was taken away," (eventually) "yet a prolonging in life was given them." Dan. 7 : 12. Now, this prolonging of political life is the key to the whole prophecy respecting Gog.

Dr. Cumming, of London, has, notwithstanding his ability, fallen into the error of confounding Gog with Antichrist; and hence, rightly judging Gog to be a Russian prince, he has declared that the Czar will prove to be the Man of Sin.

Now what is the inspired testimony? Of Antichrist it is said, "that he shall stand up against the Prince of Princes," Dan. 8 : 25; but

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the object of Gog is stated to be, "to spoil a spoil, to prey a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil," Ezek. 38:13; and again (v. 12), "to spoil a spoil, and to prey a prey, to turn his hand upon the desolate places now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods; that dwell in the navel of the earth." In short, whatever may be Gog's ulterior motives, the ostensible one is *plunder*.

No doubt, whatever, is possible, that Gog *is* the prince of Russia. The prophet expressly *says* so, and specifies his district in addition. For verse 2, ch. 38, reads thus: "Son of man, set thy face towards Gog," (in the) "land of Magog, prince of *Rosh*, Meschech, and Tubal, and prophesy against him." Also, 39:1. And in Genesis 10, we find that Japheth, whose father was Noah, had seven sons. These peopled Europe; and four of them were Gomer, and Magog, Tubal, and Meschech. Every ordinary biblical atlas represents the descendants of Magog, of Meschech, and Tubal, as occupying what is now Russian territory, both in Europe and in Asia; and there can be little doubt that Moscow and Tobolsk are modern names for Meschech and Tubal.

Gog, the Russian prince, will be at the head of an immense host, far outnumbering the followers of Xerxes; consisting largely it would seem, of barbaric tribes; although in verse 4, his army is pointed out as "splendidly equipped:" and it is well known what pains the Russians take to drill and make efficient their regular troops, and to make them inferior to none in arms, and in material of war.*

From the analogy of Daniel's *image*, we are led to infer that the immediate sway of Antichrist, will extend only over the region of the ancient Roman Empire. This would exclude the larger part of Germany, and all Scandinavia. Very probably Gomer (Ezek. 38:6), is Germany. And from a comparison of Genesis 10 with a biblical atlas, it becomes certain that Gog will gather around his standard the whole of Northern Europe, with the Caucasian and Tartar tribes; and also Western Asia and Northern Africa. Persia, Ethiopia, and Phut are with him, as well as Germany (Gomer) and Togarmah. (Ezek. 38:5, 6.) And hence we have the striking result that those of the European nations which escape destruction at the discomfiture of Antichrist, will be overthrown with Gog. For even the bulk of those who will not have taken the field, but who will have remained "confidently" at home, will be scourged by the Lord with *fire*. (Ezek. 39:6.) And it is worthy of particular notice, that the object of this judgment is expressly stated to be to sanctify finally the holy name of the Lord, the nations recognizing the central and universal sway of the Holy One in Israel (Ezek. 38:16; 39:7), nor daring any more to rebel.

From various parts of prophecy, we gather clearly (as was said above) that, after Antichrist's fearful destruction, the universal visible rule of the Messiah, whose metropolis is at Jerusalem, will not be instantaneously consolidated, but will be gradually extended; that it will be done by means of war and judgments. Of this period David's reign is a type; whereas, Solomon's peaceful rule foreshadows the eternal kingdom, when the specific sway of the Son of man shall have been merged into the empire of the Universe. (1 Cor. 15:24.) And we have no doubt that all the particulars mentioned respecting these two reigns will then shine with new light, and the specific types find in every detail magnificent and eternal antitypes; and that this will be especially true of the ordering of the officers of the household. Have we fathomed all the depths of meaning in the Divine Word? Have we not, rather, cause to pray, still: "Open Thou mine eyes, that I may behold wondrous things out of Thy law!"

But where, it may be asked, is the *proof* that Gog and Antichrist are distinct?

Let it be observed, in the first place, that at the time of Gog's invasion, *all Israel has been restored*. The whole twelve tribes are then in the Holy Land, in perfect security, and un-

* In our version the words "splendidly equipped" are rendered "clothed with all sorts of armor," the original signifies "completely equipped," and seems to include the idea of gorgeousness. The Russian life-guards are magnificently accoutred.

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bounded confidence in the protection of their great Messiah Jesus, and David their king. They feel so perfectly safe that they train no more for war; erect no fortifications; resort to no defensive measures (Ezek. 38, 8, and especially verse 11); "dwelling confidently: *all* of them dwelling without walls, and having neither bars nor gates: at rest." The proof of the previous restoration of all Israel is pointed out by Mr. Purdon, in verse 8, in the expression "*all* of them;" and again in verse 11. Now we know positively from Holy Writ, as we remarked above, that the process of the restoration of the Ten Tribes is one that is accompanied by *preparation*, and that it is *subsequent* to the restoration of Judah. And if any additional proof were wanting, it is found in verse 29 of the 39th chapter, where the Lord says that He will not "hide His face *any more*" from them: this implies the restoration of the Ten Tribes. But it must not be forgotten that the overthrow of Antichrist *precedes* the national conversion of the Jews; for not until after that event do the feet of Jesus stand on the Mount of Olives; and not until then does the nation mourn, with bitter, genuine, and godly sorrow, for its rejection of the crucified Jesus. (Zachariah 14.)

Inasmuch, then, as the invasion of Gog takes place *after* the restoration and re-establishment in prosperity and peace of the whole nation, he is distinct from Antichrist, and not coetaneous with him, but belongs to a later period. This demonstration is absolute.

But there is another, still, which first gave the writer the clue to Gog's distinctiveness, and which Mr. Purdon does not mention, and may have overlooked, viz.: the children of Israel are busy for seven years with the relics of Gog's equipments. (Ezek. 39:9, 10.) Now Daniel's seventieth week extends over only seven years, at the end of which Antichrist is overthrown.

This is proved by the fact that at the end of them, as regards the Jewish people (for to *them* the vision had reference, Dan. 9:24, and especially Dan. 10:14), transgression is *finished*, there is an *end* of sins, everlasting righteousness is brought in, the Most Holy is anointed, and Daniel's vision and prophecy are finished. Then Israel's rebellion ceases, and God's everlasting favor begins. But the time of Antichrist's invasion being, *par excellence*, as it were, the time of Jacob's trouble (Jer. 30:7), the Jews are then, when the Destroyer of the Gentiles comes from the North, by no means dwelling confidently in unwalled towns, but still gathered into fortified cities. (Jer. 4:5; Zac. 14:2.) Now if Antichrist's attack takes place during Daniel's seventieth week, and his overthrow at the close of it, then the seven months' burying-time of Gog's corpses (Ezek. 39:12) would overrun Antichrist's day; not to mention the seven years' burning. (Ezek. 39:9.) Inasmuch, then, as there is no room for Gog's invasion and the Hamon-Gog-valley incidents in Antichrist's time, the periods and occurrences must be distinct.

Two grand general deductions may be made from a survey of the whole field of Antichrist's destruction preceding the restoration of Israel, and of Gog's subsequent invasion, viz.: firstly, Antichrist's death and the overthrow of the Human-Demon Alliance, *introduce* the universal earthly rule of King Jesus; and, secondly, Gog's extermination confirms it, and establishes and demonstrates both its immutability, and the immutability of God's eternal favor to the now wholly sanctified children of Israel. (Ezekiel 39:21, 22.) And careful reflection will show the necessity of these two great demonstrations to the world.

By this view, if correct, how wonderfully is our vision expanded, and our insight into the events of the near future enlarged! And how marvellous is the mysterious destiny of the enormous power of giant Russia: although (by way of anticipation, as it were), "a hook" (Ezek. 38:4) was put into her jaws already in the Crimean war, because God's time (the latter years and days of Ezek. 38:8, 16) was not yet come. And though that same Wilful King (Dan. 11:36) will probably again successfully beat off the giant of the North, coming, "like a whirlwind, with chariots, and with horsemen, and with many ships" (Dan. 11:40), yet, in the light of Ezek. 38 and 39, there can be no doubt that, in whatever surprising way the re

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sult may be brought to pass—(of which her, at that time, still unbroken and preponderating power thoroughly leavened with the latter-day wickedness, seems to afford an easy solution)—there can be no doubt that Russia, gathering to her standard the German nations, and then sweeping to the East, and rallying around her the barbaric tribes of the Caspian, of Independent Tartary, and of Persia, together with the strength of Ethiopia and Phut (Ezek. 38 : 4), that is, Algeria and Northern Africa,* and thus *enfolding* her apparently helpless prey, will make the final onslaught. Yes; the Colossus of the North will be the last in the field; the last to marshal the hosts against the Lord and His Anointed, saying, "Let us break their bands asunder, and cast away their cords from us."

The reason for the vastness of Gog's preparations against a so apparently feeble people, may be found in the then known fact of the result of the battle of the great day of God Almighty, and the, then at least, not less known fact that Israel's Redeemer, the King of Israel (Is. 44 : 6), is mighty (Jer. 50 : 34), and is in the midst of them (Is. 12 : 6; Hosea 11 : 9), dwelling in His sanctuary among them forevermore. (Ezek. 37 : 26, 28.) The God of the whole earth shall he be called. (Is. 54 : 5.) Yet it does not appear that, like Antichrist, Gog makes a direct attack on the King of kings.

This demonstrated distinction between Gog and Antichrist, assists us to understand still better how Jesus will break the kings of the earth with a rod of iron, and dash in pieces the nations, like a potter's vessel (Psalm 2 : 2, 9); and how the faithful Thyatiran saints, too (Rev. 2 : 26, 27), having received power over the nations, shall see Him rule them with a rod of iron, and perform their appointed share.

Oh that we, also, may be counted worthy!

E. E. R.

DR. STOWE'S LECTURES

IN HARTFORD, CONNECTICUT.

PROF. STOWE is giving a series of lectures in this city, on Matt. 24th and 25th. He takes what may be called a sort of middle ground between the Millenarians and the figurative interpreters, claiming his view to be "a common sense rather than a theological one." All the 24th chapter, to the 29th verse, he applies exclusively to Jerusalem; confines the "tribulation of those days" entirely to the conquest of the Jewish nation by the Romans; and then avoids the "immediately" of verse 29, by translating Εὐθέως, *suddenly*, and making a transposition of the passage, thus: "*After* the tribulation of those days (and how long after, God only knows, but *some time*), the sun shall *suddenly* be darkened," &c. He then goes on with the coming of Christ, which he takes to be personal and literal, and so far as that event is itself concerned, would satisfy any literalist.

The γενεὰ of verse 34, he applies to the Jewish race, and fully believes in their literal restoration, but does not seem to connect that in any way with the revelation of the Lord.

The parable of the Ten Virgins he explains as bearing upon Christ's coming, and the condition of the church at that time, but runs it into generalities, and scouts the idea of "running out the particular circumstances of the parable into corresponding doctrines; the one truth which alone it was designed to enforce, is the danger of unreadiness for His coming;"—and then saps the vital force of the whole, as well as of all the predictions and warnings in

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* It is very remarkable that *Egypt* is not mentioned among these confederated hosts; perhaps the reason is because it will have been the scene of some of the Lord's dealings with the Ten Tribes. (Hosea 11 : 11; Is. 27 : 13, &c.; also Ps. 114.) Assyria, likewise, is omitted from the list. "Blessed be Egypt, *my people*, and Assyria, *the work of my hands*, and Israel, MINE INHERITANCE. Israel shall be the third with Egypt and with Assyria—a blessing in the midst of the earth." (Is. 19 : 25, 24.)

The dominion of the restored Jews, with greatly enlarged proportions, will extend from the Nile to the Euphrates; the wilderness of the Sinaitic peninsula will be converted into a most fertile and well-watered territory; and the arm of the Red Sea will be dried up, and the channel at the mouth of the Nile be diverted to another district—probably the Red Sea. (See Is. 11, Is. 35, Is. 32 : 15; Is. 55 : 12, 13; Is. 41 : 18, 20; Is. 43 : 18, 21; Is. 48 : 20, 21; Ps. 107 : 35; Ps. 114 : 8; Is. 42 : 11.)

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chapter 24, by saying that the coming of the Lord is equally at death and at the judgment, and practically it makes no difference to which we make the application; "death is certain and near, and the judgment very likely far off; to be prepared for death is to be prepared for Christ's coming; and death *is* to the believer the coming of the Lord—for 'to be absent from the body is to be present with the Lord.'"

Thus the Professor's exposition, while containing many points of interest, and exegetically in advance of prevailing beliefs in some respects, is weakened, and made of no effect at its vital point, and, as is already apparent, really tends to lead dull Christians to say, "My Lord delayeth his coming."

I have given the main facts. I wish some one competent for it would gather them with suitable comments for the Times.

W. M. P.

"Ἀμήν, ναὶ ἔρχου, Κυριε Ἰησου!"

It will be over soon, the empty show
In which men walk, and vex themselves in vain:
It will be over soon, the ebb and flow
Of worldly circumstance, earth's loss and gain:
They have an end, the joys that come and go,
And pain that ever alternates with pain:
The evening shadows flicker to and fro:
Night comes and morning follows in its train!
Speed it, O Father! haste the promised day!
Arise, Thou glorious Sun of Righteousness,
Arise, "with healing in Thy wings," to bless!
Why doth Thy chariot linger, wherefore stay
Thy chariot wheels? Thy longing people wait,
Scorned by the apostate world, that deems
Thine advent late.

F. W. H.

Selections.

ALL ARE FULFILLING PROPHECY.

Prophecy is the history of mankind given beforehand. History is the record of prophecy fulfilled. The rise and fall of empires, and the acts of private individuals, are alike the fulfilments of prophecy; and whether or not we are aware of it, we are each and all fulfilling prophecy.

If we understand the prophecies, we are fulfilling them; for it is written, "The wise shall understand." If we do not understand them, still we are fulfilling them; for "none of the wicked shall understand." The believing disciples, and even the little children, fulfilled prophecy when they shouted, Hosanna! to the Son of David; and the unbelieving and the hardened did no less, when they cried, Away with him! crucify him! crucify him! Says Paul, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him." Acts 13:27.

If we are looking for the second advent of the Lord Jesus, and are hasting unto the coming of the day of God, we are fulfilling prophecy. If, on the other hand, we are scoffing at this, and saying, Where is the promise of His coming, still we are fulfilling prophecy.

If we blow the trumpet in Zion, and sound the alarm of the day of the Lord nigh at hand; if we proclaim the everlasting Gospel—the good news of the everlasting kingdom at hand, we fulfil prophecy; or if we depart from the faith, turn away our ears from the truth, and are turned unto fables, and teach for doctrines the wisdom and commandments of men, still we fulfil prophecy. If we warn men of coming wrath, and a time of war and trouble such as never was since there was a nation, we fulfil prophecy; or if we say, Peace and safety—all things continue as they were—to-morrow shall be as this day, and much more abundant,—in this we fulfil prophecy.

If we give heed to seducing spirits and doctrines of devils; if we seek to them that have familiar spirits, and to wizards that peep and that mutter; if we are led by the spirits of devils working miracles, we fulfil prophecy.

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But if we bring the teachings of these spirits to the test of God's word—to the law and to the testimony, yet we fulfil prophecy.

If we are self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, bargain-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof, we are fulfilling prophecy. If, on the other hand, we are turning away from such, and heeding the call to gather ourselves together into the unity of the faith, and are seeking meekness and righteousness that we may be hid in the day of the Lord's fierce anger, we are fulfilling prophecy. If we are evil men and seducers, growing worse and worse, deceiving and being deceived, we are fulfilling prophecy; or if we are being cleansed from our idols, being purified and made white, being sanctified wholly in order to be preserved blameless to the coming of our Lord Jesus Christ, we are fulfilling prophecy. In short, if we are worshipping the beast and serving the Devil with a high hand, and teaching that the law of God has been abolished—breaking the commandments and teaching men so—we are fulfilling prophecy. Or if we are humbling ourselves before the Lord, and seeking a preparation for His coming by keeping the commandments of God and the faith of Jesus, we are still fulfilling prophecy.

Since, then, we are all fulfilling prophecy, let us choose, while we may, to fulfil the right part of them. It is a fearful thing to fulfil some of them, but a blessed and glorious thing to fulfil the others.

THE POPE—1866.

In referring to the prospects and plans of the Papacy, a European paper gives the following:

"Abandoned by all the European governments, the Court of Rome feels that it must continue its struggle alone, and it is preparing to do so with all the energy of despair. It is now organizing the Italian Catholic Association for the defence of the liberties of the church."

A Paris writer says: "Poor Pius IX is passing through dark days. He is upon the brink of an abyss, and seeks in vain for a way to escape the catastrophe which threatens him. It is more and more probable that the temporal power of Popery has attained the last limit of its duration."

The Pope received the congratulations of the French army January 1st. He returned thanks and said that it would probably be the last time he could bestow his blessing on them. He feared the enemies of the Church would go to Rome after the departure of the French troops.

"Pius IX was much struck by the *fêtes* at Florence in honor of Dante, and has resolved next year (the celebrated year, 1866), to celebrate the 18th secular anniversary of the martyrdom of St. Peter (crucified A. D. 66). The Catholic bishops of the whole world are to be summoned to the canonization with which the celebration will commence, and Pius IX wishes the whole Catholic laity—that is to say, all the faithful of the five parts of the globe—to be invited. The invitations to the bishops were to be sent out in November; and each bishop is, in his turn, to call upon so many of the faithful of his diocese as can do so, to undertake a pilgrimage to the eternal city."

As far as ascertained, this great meeting is to take place on the 29th of June next.

All of us are aware that ancient Babylon was overthrown during a great gathering and feast.

PREPARE TO MEET THY GOD.

We must be approaching very near to the Great Day when Christ shall call His people hence. How near, we have not presumed to ask. But near, very near, so near that the waiting, watching, attitude, is that which comes before us as the only safe position for a man on earth. At any moment (if what we have gathered from the Word of God is to be rested on) the great Archangel's voice may sound, for all the dead in Christ to rise, and all the righteous living to be changed. For what remains yet unaccomplished? Surely, if it be

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true that the everlasting Gospel has been preached to every nation, for a witness: if the eighth Headship of the Roman Empire—"the Beast that was, and is not, and yet is"—be seated on the throne: if many be running to and fro, and knowledge be increasing: if the children of Judah be prepared to take a fresh possession of their promised land, and the land be even now in readiness for such possession, and there need nothing but a hand of power and will, to lead them back,—then certainly the time is short; wherefore there is necessity to stand at once and constantly upon the watchtower; and there is a loud and urgent call for prayer, for clothing with God's panoply, and for firm and constant walking in the love of Christ.

Nay, more,—for even now, the evils of the last days give us warning of their quick approach, and lift their voice on high, that every one who values his immortal soul, and is concerned about the glory of the Lord, should put his armor on, and stand forth ready for the fight.

What means this infidelity sitting in high places, calling itself Christ's religion, and gaining hearing with the educated people of the world: exercising marvellous control over the minds of those towards whom we look as future pastors of our churches and educators of our youth? What means the no less evil and increasing sway of so-called Spiritualism, which puts forth its creed, and undermines in the most subtle way, the truths of Holy Writ? What means that "broad" unholy doctrine, which gives one hand to the Roman harlot, and the other to the false prophet of the East, and proclaims Heaven to be the resting-place of the sincere disciples of them both, and of all people, so that they be only earnest, of whatever sects besides? What means that spirit which professes to hold fast by the inspired Word, and speaks of Christ but no Atonement, Heaven but no Hell?

These and other heresies abound on every side. They do their work where least we should expect it. They are very mighty instruments of Satan, making many sad whom God has not made sad, and causing many to fall grievously, who did run well. Thus in our own day, at home and abroad, is many a wretched wall built up, and daubed with untempered mortar; thus are pillows sewn to all arm-holes; thus are kerchiefs placed upon the head of every statue, to hunt souls withal: and the cry is "peace, peace, where there is no peace."

Nor do we hear of an abatement in the practice of iniquity. There is warfare, cruel, bitter, prompted by a hatred which is fearful. Drunkenness, which slays its thousands upon thousands (sixty thousand, even in our own dear Christian nation, annually). Fornication, the extent of which is terrible in every land. Sabbath-breaking, fraud, deceit, abounding to an extent which is most lamentable.

What can we say then? Will God suffer that His Name and Word should be despised so greatly for any long-extended period? Most surely He will not. Do but look upon our great advantages; our light; our knowledge; the education among rich and poor; the full and simple way in which the Gospel is now preached in nearly every nation under Heaven; and then observe the state of fearful sin and darkness in which such multitudes of men are living; hearing, knowing, understanding, but resolved to sin. Surely the time must be short. It must be even now an advanced hour in this "earth's eventide."

But if so, then does an especial duty lie upon every child of God both towards "the world and the Church," that he let his light shine brilliantly and with a steady flame before the one, and that he walk in holy fellowship with the other.

The world "lieth in wickedness" and "passeth away."* Let every Christian see that he behave before it as a Christian should behave; bearing the cross; fearless of the reproach; knowing how to speak a word in season both in wisdom and in love.

The Church has enemies outside her pale, and within her very bosom. It is her day of trial. Her members therefore must both pray and act, in fellowship. They must have a care for one another, such as their close brotherhood

* 1 John 5 : 19; 2 : 17.

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demands; bearing in mind, always, the temptations and infirmities of weaker brethren, and leading them with tender, loving, hands; feeding them with spiritual things, in wisdom and with prayer; taking heed that they can find no cause to note appearances of evil in the walk and conversation of their elders. Moreover, let that member of the Church who "thinketh he standeth, take heed lest he fall."

Again: on every waiting servant of the Lord there lies responsibility of no indifferent kind, respecting "Israel and Antichrist." "Pray for the peace of Jerusalem; they shall prosper that love thee." As Israel's sons are looking towards their land, God's Gentile people must be ready to give help, when help is needed. Never must they be unmindful of the debt they owe—under God—to Israel, of whom, as concerning the flesh, Christ came. For the conversion of "the Remnant," for the Restoration of the kingdom, and for the Salvation of "all Israel," must their constant prayer be made, and ready help afforded.

Moreover, knowing what the Jewish people are to suffer at the hand of Antichrist, and remembering how all other nations likewise are to be bound up in their affliction, it behooves God's people everywhere, to bear "that wicked one" in memory before the Lord, and pray that his dread hand of persecution may be stayed; and that,—according to the promise given,—"for the elect's sake" the time of trial may "be shortened." And besides this, seeing how the multitudes of earth will be seduced by the usurper's subtlety, or driven to unjust compliances by his extended rod of persecution, it is incumbent on every servant of the Lord to keep the eye of faith fixed singly and firmly on the Redeemer, Jesus Christ; to hold fast by the Word of Inspiration; to allow nothing to obtain a footing in his creed, but that which is revealed clearly in the Bible; to suffer no opinions, works, or systems, put forth by any man however high in public estimation, to interfere with a simple resting upon Christ and Christ alone; no, nor even to obtain the slightest shadow of regard, unless they accord absolutely with the teaching of the Holy Book of God. "Prove all things; hold fast that which is good." "Prove," by the Bible; "Hold fast," with prayer.

Again; the shortness of our time calls loudly upon every man and bids him bear in mind that when the Antichrist shall have fulfilled his day, "The Advent" of the Son of Man will be revealed. To this, the mind of every earnest Christian is directed, for he knows that it will be his introduction into everlasting rest.

Are you, dear reader, looking for the Advent? O, remember what an awful matter it will be, when "one shall be taken and the other left," to be among the multitude who shall be "left!"

But we will not suppose that there is any doubt concerning this. You are, we will believe, in truth, like every faithful servant, waiting for your Lord's appearing. Yet we must not be unmindful of the Adversary's subtlety, nor of the sad weakness of the mortal flesh. Therefore it will not be wrong to urge on you, —"Be diligent, that you may be found of Him in peace, without spot and blameless." Beware, therefore, of lukewarmness. Shun all promptings to a carnal or a worldly spirit. Be decided, bold, determined; and yet humble, meek, and prayerful. Think not that the foot of the cross is a place too low for the decided Christian. Humble yourself often there. From thence look up; look where you will; even to the right hand of God, and see a seat upon the Saviour's throne prepared for you to occupy at the Lord's glorious Advent. The Cross! How blest a station truly! In that Cross is concentrated the great All in All of the immortal soul's salvation.—*Earth's Eventide.*

ANTIQUITIES DISCOVERED.

A CONSTANTINOPLE paper says that two antiquaries, in making excavations in Syria, have discovered a Jewish habitation entire, the construction of which dates two centuries previous to the Christian era. Its rooms are furnished after the Egyptian style, and these gentlemen found in them the five books of Moses, the Psalms of David, and another book containing Hebrew poetry, completely unknown.

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Editorial.

SPURGEON AND PROPHECY.

THERE has been going the rounds of the Religious Press a certain coarse and flippant paragraph, sneering at the students of prophecy in general, and at the believers in the doctrine of the near coming of the Saviour in particular, taken from the London Pall Mall Gazette, and attributed to "Rev. C. H. Spurgeon." The quotation represents that gentleman as edifying his hearers with such remarks as the following: "You will hear of me in Bedlam when you ever hear such rubbish as that from me. . . . . The Lord may come in 1866, and I shall be glad to see him; but I do not believe he will, and the reason why I do not believe he will, is because all these twopenny-halfpenny false prophets say he will. . . . . I prefer to stand in the position of a man who knows neither the day nor the hour in which the Son of Man cometh,—looking always for his appearing, but never interfering with those dates and figures which seem to me to be only proper amusement for young ladies who have nothing else to do, and who take to that instead of reading novels; and for certain divines who have exhausted their stock of knowledge about sound doctrine, and therefore try to gain a little ephemeral popularity by shuffling texts of Scripture as the Norway gipsies shuffled cards in days gone by."

Now Mr. Spurgeon is well known as a man of shallow learning, bigoted theological views, impulsive temper, and gigantic egotism; not willing to be on terms of fellowship with any existing body of Christians, not even the Evangelical Alliance. He is known as the preacher and publisher of very many sermons which are largely made up of other men's thoughts, often also greatly spoiled by a peculiar and sometimes irreverent and vulgar cookery of his own. He is known as the author of a good deal of slang and claptrap one way and another, and given to a certain extravagance and *abandon* of utterance, which renders him capable, as his mood may be, of saying almost anything, just as it may happen to rise in his thoughts or feelings at the time. But, with all this, we were not prepared for such a demonstration as that in the report referred to. We are persuaded that there must be some mistake or miscoloring of some kind. We attach very little importance to his opinions one way or the other. They may be good or bad, right or wrong, without much affecting the current of thinking or believing in the churches. Such at any rate is our estimate of him. But for one to declare himself quite unposted with regard to prophetic subjects, and to glory in not understanding the visions of Daniel, Ezekiel, and John, and yet to come forward and denounce indiscriminately all students of unfulfilled prophecy, and all believers in the near advent of Christ, as a set of "twopenny-halfpenny false prophets," and "the dates and figures" of God's own word as "only proper amusement for young ladies" and brainless ambitious divines, is more than we are disposed to believe, even of Mr. Spurgeon in his wildest moods. And if we *must* assume the correctness of the Pall Mall report (an adventurous assumption with regard to newspapers, we admit), we are prepared to establish against him an inconsistency as destructive to his trustworthiness as it is damaging to his pretensions as a Christian leader. If his name was really put to certain foolish tracts without his consent, it was an indignity which he had a right to expose. But, to make it the occasion, in his acknowledged ignorance of the subject, to pronounce so coarsely upon men whose shoes' latchets he is not worthy to unloose, as mere worshippers of self, devotees of mammon, and juggling deceivers under the name of students of God's word, is more than just men dare approve, or the largest charity allow without rebuke.

But we do not believe that the Pall Mall Gazette has fairly reported Mr. Spurgeon; and those editors who have gone to the pains of extending its publicity, have only lent themselves to the circulation of what we regard as slanderous towards him, and at best a very ugly and

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unchristian method of dealing with honest men, and a weighty and legitimate subject. We give what we know bearing upon the case, and leave our readers to form their own conclusions.

In the afternoon of June 5th, 1864, we were personally present in the "Metropolitan Tabernacle," and heard Mr. Spurgeon read, sing, comment, and preach. And in each of these performances, he gave us the doctrine of Christ's speedy personal coming, as a thing to be looked for now at any time. In his remarks upon the first chapter of the Revelation, he said some severe and sweeping things against those who think or teach differently. And in his sermon on Jude 21, he went out of his way to tell us that a true Christian believes in the reality of Christ's personal coming; that a true Christian desires and longs for it; that a true Christian is wide awake, watching, and marking those symptoms and signs which Christ has noted as indicating his nearness; and expressed his doubts whether a man was living in true faith who was not thus distinguished. And even in the Pall Mall report, he is represented as saying: "*The Lord may come in* 1866;" and that his effort is to be "*looking always for His appearing.*"

We have before us a sermon of his, as published under his own eye and authority, preached Sunday evening, October 12th, 1862, in which this passage occurs:

"There is a great reason why we should live like aliens and foreigners here, and that is, CHRIST IS COMING SOON. The early church never forgot this. Did they not pant and thirst after the return of their ascended Lord? Like the twelve tribes, day and night they instantly watched for Messiah. But the church has grown weary of this hope. There have been so many false prophets who tell us that Christ is coming, that the church thinks he never will come; and she begins to deny, or to keep in the background, the blessed doctrine of the second advent of her Lord from heaven. I do not think the fact that there have been many false prophets should make us doubt our Lord's true word. Perhaps the very frequency of these mistakes may show that there is truth at the bottom. You have a friend who is ill, and the doctor says he cannot last long; he must die; you have called a great many times expecting to hear of his departure, but he is still alive; now the frequent errors of the physician do not prove that your friend will not die one of these days, and that speedily, too. And so, though the false prophets have said, 'Lo, here,' and 'Lo, there,' and yet Christ has not come, that does not prove that his glorious appearing will never arrive. You know I am no prophet. I do not know anything about 1866. I do not understand the visions of Daniel or Ezekiel. I do not know the future, and I shall not pretend to know. But I do preach this, because I know it, *that Christ will come*, for he says so in a hundred passages. The Epistles of Paul are full of the advent, and Peter's, too, and John's letters are crowded with it. The best of saints have always lived on the hope of the advent. There was Enoch, he prophesied of the coming of the Son of Man. So there was another Enoch who was always talking of the coming, and saying, 'Come quickly.' . . . . It is enough for me that *He will come*, and in such an hour as ye think not, the Son of Man will come. To-night he may appear, while here we stand; just when we think he will not come, the thief shall break open the house. We ought, therefore, to be always watching. Since the gold and silver that you have will be worthless at his advent; since your lands and estates will melt to smoke when he appeareth; since, *then*, the righteous shall be rich, and the godly shall be great, lay not up your treasure here, for it may at any time vanish, at any time disappear; for Christ may at any moment come.

"I think the church would do well to be always living as if Christ might come to-day. I feel persuaded she is doing ill if she works as if he would not come till 1866, because he may come before, and he may come this moment. Let her always be living as if he would come *now*, still acting in her Master's sight, and watching unto prayer. Never mind about the last vials. Think what you like about Armageddon. Guess not at the precise era for the destruction of Antichrist; but be looking forward and hastening unto the coming of the Son

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of Man; and let this be at once your comfort and excitement to diligence,—that the Saviour will soon come from heaven. . . . . We have heard of one saint who used to open his window every morning when he woke, to see if Christ had come; it might be fanaticism, but better to be enthusiastic than to mind earthly things. I would have us look out each night and light the fire of prayer, that it may be burning in case the ships of heaven should go by, that blessings may come to us poor aliens and foreigners who need them so much. Let us wait patiently till the Lord's convoy shall take us on board, that we may be carried into the glories and splendor of the Reign of Christ."

We also have before us another sermon of his, preached Sunday evening, December 22d, 1861, also as published by himself, in which he treats of the likeness and unlikeness of the two advents of Christ, and from which we quote the following:

"The two comings of Christ have some degree of likeness. First, they are like each other in the fact that *they are both of them personal comings.* Christ came the first time, not as a spirit, for a spirit hath not flesh and bones as he had. He was one who could be pressed to a woman's bosom; one who could be borne in a father's arms. He was one who could afterwards walk in his own person to the temple; one who could bear our sins in his own body on the tree. We have done once for all with the foolish ideas of certain of the early heretics, that Christ's appearance upon earth was but a phantom. We know that he was really, personally, and physically here on earth. But it is not quite so clear to some persons that he is to come really, personally, and literally, the second time. I know there are some who are laboring to get rid of the fact of a personal Reign; but as I take it, the Coming and the Reign are so connected together, that we must have a spiritual Coming if we are to have a spiritual Reign. Now we believe and hold that Christ shall come a second time suddenly, to raise his saints at the first resurrection; this shall be the commencement of the grand judgment, and they shall reign with him afterwards. The rest of the dead live not till after the thousand years are finished. Then shall they rise from their tombs at the sounding of the trumpet, and their judgment shall come, and they shall receive the deeds which they have done in their bodies. Now, we believe that the Christ who shall sit on the throne of his father David, and whose feet shall stand on Mount Olivet, is as much a personal Christ as the Christ who came to Bethlehem and wept in the manger. We do believe that the very Christ whose body did hang upon the tree shall sit upon the throne; that the very hand that felt the nail shall grasp the sceptre; that the very foot that was fastened to the cross shall tread upon the necks of his foes. We look for the personal advent, the personal reign, the personal session and assize of Christ. . . . . We now, like Abraham of old, do see his day; our eye catches the coming splendor; our soul is overwhelmed with the approaching glory. Did the Jew look for Messiah, the Prince? So do we. Did he expect him to reign? So do we. In fact, the very Prince for whom Israel now looks in all her hardness of heart, is he whom we expect. They doubt Messiah's first advent, and they look for him to come as the fairest among ten thousand, the Prince of the kings of the earth. Hail Israel! in this thy Gentile sister is agreed. She looks for Him to come in the self-same form and fashion, and when His coming shall have removed the scales from the blind eyes of Israel's tribes, then the fulness of the Gentiles shall with Abraham's seed praise and magnify the Lamb once slain, who comes the second time as the Lion of the tribe of Judah. . . . .

"And now, though we have the words of Scripture to assure us that He will come quickly, and that His reward is with Him, and His work before Him, yet how few expect Him! The coming of some foreign Prince, the approach of some great event is looked for and anticipated from the hour that the purpose is promulgated among the people. But thy coming, Jesu, thy glorious advent,—where are they that strain their eyes to catch the first beams of the sunrising? There are a few of Thy followers who wait for Thine appearing. We meet with a few men who walk as those who know that the

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time is short, and that the Master may come at cock-crowing, or at midnight, or at the day-watch. We know a few beloved disciples who with longing hearts beguile the weary hours, while they prepare songs to greet Thee, O Immanuel!"

Now, in the face of all this, if the statements of the Pall Mall Gazette be true, Mr. Spurgeon has not only played the "twopenny-halfpenny false prophet" himself, but is guilty of the dishonesty of blowing both hot and cold on this great subject, and of condemning to Bedlam to-day, what he preached as essential Christianity yesterday. The circulators of the Pall Mall report may settle the matter as they please; the case will nevertheless be against them. If they insist that it is a true and fair report, then they have chosen a champion to speak for them, for whose self-confuting extravagance our common Christianity has need to be ashamed.

If they admit that the spirit in which it is given does not fairly represent Mr. Spurgeon, they must shoulder the responsibility of having aided in slandering him, and are morally bound to make the *amende;* and the importance they attach to the opinions of the man whom they have professed to quote, must be rated on the side of those who believe and preach the speedy personal coming and reign of our blessed Lord. Either way, they have made a mistake. In their inconsiderate eagerness to heap ridicule on the students and believers of sacred prophecy, they have betrayed themselves, and only damaged what they meant to serve. We submit it to the consciences of honest-minded men, if our opponents cannot do better than that, whether it would not be to their credit to keep hands off.

THE DREAM CONFOUNDED.

It has been the pet doctrine of many modern Christians, who claim to themselves peculiarly the name of *Evangelical*, that this world is to be quite converted to Christ, and all nations brought to worship and serve Him, ere He shall return again in the power and glory of His grand judicial administrations. We do not hesitate to call this a *dream*. It has no foundation in the Scriptures, or in the mind of God, so far as that mind has been disclosed to mankind. We find the contrary affirmed, in the plainest terms, in all the prophecies of the Old Testament, and in all the parables, epistles, and apostolic addresses of the New. To us, there is not a doctrine of revelation, more amply or more clearly taught, than that the wheat and the tares shall both grow together till the harvest-time of Christ's return, and that the same mixed and disordered state of things, which has existed since Christ was crucified, will continue until He shall be seen coming again as He was seen ascending. But multitudes will not see it, and are offended when we put before them the plain and unanswerable scriptural arguments and descriptions on the subject. Of late, however, God has been plying them with arguments of a different sort, and with facts which are bringing some to a stand, and which may well induce a re-examination of their ground, and a remodification of the baseless theory which they have so zealously embraced, and so wrongfully sought to incorporate into the Christian faith. What they hold on this subject, is not to be found in any respectable creed in Christendom, for the reason that it is not in the Bible, and some are at length beginning dimly to see that it is equally absent from all God's providential intimations. We have thought it well to give a few extracts showing to what a stand-still the dreamers of a temporal millennium, to be brought about by the gradual progress and diffusion of the Gospel tidings, liberty, and human civilization, have come.

The *New York Observer*, of December 7th, thus expresses itself:

"Much is said about the auspicious era of the world in which we are living. Many are the schemes of philanthropic and Christian benevolence which have been set on foot within the present century, and these efforts have been crowned with great results. Every true heart must rejoice in all that has been done for Christ and a ruined world; but, without any disparagement of what has been accomplished, every candid person must admit that with all the extensive plans that have been laid for the renovation of society and the conversion of the world to Christ, what has been done thus far

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has been chiefly a work of preparation and not of achievement. The scaffolding has been put up, but the building has not been reared. If the foundation itself has been laid, we see little in the present aspect of things to indicate that the great structure itself is about to rise.

LOOK AT OUR OWN CITY.

"It has been stretching itself out in all directions over the island and across the rivers. Its population, including that of the suburbs which belong to it, has been doubling every few years. Its wealth has been accumulating in a still larger proportion, and is lavishly expended in the erection of costly warehouses and dwellings, and in all the adornments and gratifications of luxurious living. But has the cause of righteousness been progressing with equal pace? Any one who is familiar with the moral condition of the city does not need an answer. Iniquity in almost every form has been making rapid strides. Vice and crime, instead of being checked, are still prevalent; and in whatever direction we walk or turn our eyes, we find enough to fill us with alarm.

"And what has the Church been doing to stem the mighty flood of evil which is spreading itself wider, if not becoming deeper every year? While the population has been increasing with such wonderful rapidity; while iniquity in so many forms, in high and low places, has been having such sway, more than keeping up with the increase of population, there has been no corresponding development of Christian activity to stem the tide. There has been no increase in the provision of religious privileges, commensurate with the needs of the growing multitude of our people. In the simple matter of church buildings and church organizations, the number is little greater than it was when our population was only half what it is now. It is true the churches already erected are not all filled. They would accommodate, in the aggregate, half as many more. But this only shows that for some reason the mass of our population is not reached by the Gospel, and that they are living without God in the world. It is a painful truth that Christians, who are called to be the salt of the earth, are not seasoning this city. The truth of God, the Gospel of the grace of Jesus, is not renovating and saving the people. The Church is not keeping up with the progress of wickedness, when it ought to be overcoming the powers of darkness. It is not keeping pace even with the material development, the worldly prosperity which is everywhere apparent.

SURVEY THE HEATHEN WORLD.

"A survey of the heathen world, and of the Papal and Mohammedan countries, awakens equally painful reflections. If we look narrowly at the field, we think it will appear that while the laborers have been faithfully engaged, less actual progress has been made on heathen ground within the last ten years than for many years previous.

"In one very important department on which the expectations of the Church have been fixed for a long period,—the raising up of a native ministry among the heathen,—these expectations have not been fulfilled. It is now more than half a century since the revival of the missionary cause; two generations of men have come and gone within that period; and yet the native preachers of the Gospel are only a few score in all the heathen world. The population of the globe has been increasing all these years, and not one-hundredth part of this increase has been converted to the faith of Christ. How long at this rate must it be before the whole world shall be converted?

"We do not know how any Christian who actually believes the promise that the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for a possession, can be satisfied with the present prospect of its fulfilment. And when we turn back from contemplating the vast field to be reclaimed, and see the apathy that rests upon the Church, the prospect seems still darker. The present attitude of the Christian Church is not that of a host engaged in a mighty conflict and moving on to victory, 'fair as the moon, clear as the sun, and terrible as an army with banners.' The Church has far too much of the appearance of compromising with its enemies, instead of making continual aggressive movements to resist and overcome all that is evil. Conformity with the world is, to a great extent, characteristic of too many who bear the Christian name. It is sad that we have to make these confessions, but every honest heart must acknowledge that they are true.

WHAT CAN BE DONE?

"Something must be done. The Church must arise and call upon God. We can do nothing effectual toward the salvation of the world without a mighty outpouring of the Spirit of God. We need such an outpouring, yes, a far greater than in the days of the Apostles, or the time of the Reformation. But we have no reason to expect such a display of God's gracious power while the Church remains in its present apathetic condition.

"Another spirit, and a more absorbing purpose, one that shall come up to the dignity of their high calling, and to the magnitude of the great work to be accomplished, must animate

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the disciples of Christ, or the reign of iniquity will continue until God shall raise up a generation more faithful to the principles of the Gospel than the present."

The *Christian Intelligencer* expresses itself in the same strain:

"*All the Evangelical Churches in this country are absolutely and relatively weaker to-day than they were five years ago.* We mean to say that the tone of piety, the life of faith, and the loyalty of the Christian conscience, have declined and verge toward decay. With respect to material interests this has not been so manifest. But with respect to spiritual matters, it is so evident as to admit of no denial. The churches have been liberal in their use of money. They have built and beautified church edifices; have paid off debts, endowed colleges and schools, and poured their offerings with more than royal munificence into various channels of benevolence. And still the truth remains, that the effective power of godliness shows no such resistive or aggressive energy as it has in former times. Vast numbers of church members have fallen away from the high path on which they were wont to walk. Now they plead for such indulgences in worldly pleasures, recreations, and pursuits, as are condemned by the letter and spirit of the Gospel. The result is that prayer-meetings are neglected, Sabbath-schools weakened for lack of helpers, and the Sabbath services sustained rather for the sake of respectability, than from a hungering after the word of God. These statements are made from no narrow standpoint. Our religious exchanges furnish abundant means for noting that, in all parts of the Evangelical Church, there is cause for sorrow over its low spiritual condition."

The Rev. Dr. Barth, in his Brief History of the Church of Christ, after a full survey of modern Christendom, thus sums up the result, which leaves the hope of the world's conversion by the Church in a desperate plight:

"From the time of Napoleon's fall, many of all descriptions have avowed themselves the friends of Christianity; the cause of the Bible and of Missions has stirred up a kind of new life in many places; great numbers of good Christian books have been put into wide circulation; and here and there the work of the Spirit of God has not been left without witness. Still, all is far from being a paradise; and whoever wishes to commend the present age must lose no time, for there is a great conflict between light and darkness, the issue of which cannot be seen. The most desperate struggle of all against the powers of darkness we may yet have to encounter; and what we enjoy at present of Gospel light and the means of grace, may once more be superseded by a night of terror. It behooves us, therefore, to make a faithful use of the blessings with which we are favored, while we have them."

Verily, God is bringing darkness upon his Church, that her erring children may betake themselves to their true and only hope, in the speedy coming of Christ himself, who will bring with Him the kingdom and the victory which men would fain have the glory of themselves achieving.

MYSTERIOUS SIGNS.

THE unrest of the world is the subject of remark in the secular papers. All the political relations of the nations, external and internal, are represented to be in such a confused state that the most astute politicians are dubious whether the uneasiness in universal progress is the precursor of a disastrous storm or the rocking of the sea toward a condition of peace.

In China, where it was supposed that the rebellion had been effectually quieted, it has broken out anew, and with a vigor more alarming than ever. Newchang and Hanchow are ready to fall into its hands, and Pekin is about to be attacked. The foreign consuls are alarmed and making arrangements for their personal safety. Towns and villages are being burned by wholesale. The people have lost all faith in the old government, and are demanding change and progress, and are determined at all hazards to have it.

In Europe there is almost equal confusion and trembling. Spain is full of unrest and insecurity, whilst the spirit of insurrection is eating out her strength. France is uneasy over the Mexican question, doubtful whether to yield to the clamors of many of her people and leave Maximilian to himself, or to risk a war with her own allies which may involve the world. She is equally unsettled in her relations with England, withdrawing from her extradition treaty, and foreboding further withdrawals of social intercourse and political closeness with the people who did so much against the Napoleonic dynasty.

England is in agitation. Ireland and Fenian-

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ism are disturbing her houses of Parliament, and the spirit of reform and popular rights is knocking at the doors of authority ready to strike to break them in if not soon answered. The *habeas corpus* has been suspended in Ireland, and the British cabinet is disturbed and breaking up from internal dissensions and incompetence, the results of which are sufficiently doubtful to be very uncomfortable.

The Danubian Principalities, whose affairs were thought to have been settled by the treaty of Paris, are giving rise to other European consultations. Austria and Prussia are quarrelling about their late spoil. Both countries are making preparations for hostilities, and the Prussians openly threaten to drive the Austrians from the Duchy of Holstein. Louis Napoleon, according to rumor, is secretly fomenting the difficulties, in order to secure a favorable opportunity of extending the French frontier to the Rhine. Austria has ordered the assembling of 100,000 troops on the Bohemian frontier, and has sent a circular note to the Powers, disclaiming all responsibility for the consequences of any conflict which may arise. In both countries military preparations are being hurried on. Prussian troops are being pushed forward to the Silesian and Bohemian frontier to meet those of Austria. Many of the towns have been garrisoned, and the fortifications of Cracow are being armed with the utmost expedition. Funds are reported greatly depressed in European markets in consequence of these disturbances.

In Russia, disagreements or troublesome collisions have transpired, and much uneasiness is evinced concerning the Asiatic possessions of England in relation to the Russian inroads toward India.

The Napoleonic sanitary convention at Constantinople has been held, and the results are anything but prognostic of health and peace. France sent a diplomatist of the highest grade to attend it, and thus got a sort of pre-eminence in the council, which was part of her object, and so secured a report that it is the filth of the pilgrims of Mecca which produces cholera, and that when the pestilence appears, the Red Sea ought not to be crossed by the pilgrims without strict quarantine, and that the pilgrims must be subjected to sanitary regulations. The English, Russian, and other delegates have excepted to various parts of the report, but the French Emperor has managed to get his finger on the sick man's pulse, as it is expressed, and now intends to prescribe for the cholera, and for him, and for the rest of mankind, all at once. The adoption of that report is clearly to be the precursor and plea for French interference whenever the Emperor chooses to smell cholera in the air, or fancy a coming lack of ozone. A quarantine fleet in the Red Sea is to be the next thing, and the military possession of Mecca to enforce sanitary regulations, out of pure benevolence to save the world from cholera visitations!

On this side of the Atlantic, the whole of the British provinces, including the West Indies, are in great ferments; Fenianism on one side, and Governor Eyre's troubles in Jamaica on the other; while the subsidence of our own recent storm is attended with many most unpleasant altercations, extending even to the relations of Congress and the President.

And along with this great political unrest and threatening doubtfulness, strange and disturbing signs are being manifested in nature around us. The loosening in the elements has been quite as marked as those in morals and state. At the conclusion of last year, astronomical observation announced a fact never known to have occurred before, of a large and intensely black spot upon the sun, the diameter of whose nucleus was 30,000 miles, and of its penumbra 50,000 miles, and around it the appearance of luminous, rolling, and undulating billows. The moonless month of February was a phenomenon which it is affirmed could not have occurred at any time since man was placed upon the earth. Within the last year some of the most unusual lunar phenomena have appeared to common observation, showing not only the frequent lunar circles, but mock-moons, crosses stretching through the circles over the moon's face, and figures of manifold colors and mingled brightness. Professor Newton, of Yale College, has written accounts of a most unusual number of meteors and shooting stars, of un-

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common brilliancy, and speaks of having observed and counted as many as 430 in one hour. Earthquakes have also been multiplying in various quarters, and volcanoes long quiet have been started again in their fearful vomitings of fire. The town of Chio, in the island of Scio, was almost wholly overthrown by an earthquake in December last. In the same region accounts since the first of January inform us of the sea boiling and on fire, and of the casting up of a new island in the Grecian Archipelago, not far from the island of Santorini, which was in a state of fearful eruption, up to last accounts. The new island seems to be a mountain of coal and lava, about 500 feet higher than the surface of the sea, and still rising at last accounts. Our Consul at Civaeus, Greece, under date of February 15th, has transmitted an account of it to the state department. The *London Times* of March 8th, gives particulars obtained through Commander Try, of Her Majesty's ship *Surprise*, who surveyed the strange phenomenon on the spot, which are in these words:

"As soon as Santorini was sighted by the *Surprise* a dense white mass of vapor was observed rising from the sea, which appeared to be boiling from some unknown cause, and when the island was approached a strange sight was seen: the sea evidently was boiling, and clouds of the whitest steam rushed out, soaring heavenwards like an enormous avalanche, and looking like snow. Something black was then seen rising slowly from the sea, which afterwards turned out to be no less than an island springing from the deep. It appears that there were no earthquakes, but convulsions of nature caused by volcanic islands having been thrown up from the sea."

"The position of the vessel was a very good one to watch the eruptions from the volcano on the burning island that has lately risen from the deep. The sea for several miles looked very strange, the sulphur giving it a yellowish appearance, and round the new volcanic island the sea was boiling at some one hundred yards distance from the shore. The steam rose with great grandeur, the whole island emitting smoke and sulphureous vapors, colored by the flames inside the volcano, in some places being cracked, and through the fissures an immense mass of red hot lava was visible. The volcano was in a constant state of life, and an eruption took place on the morning of the arrival of the *Surprise*. A black mass of vapor was vomited forth from the volcano, pouring upwards, but the fury of the eruption was soon expended, and it suddenly ceased.

"The second night after the arrival of the *Surprise* another eruption took place. The roar was very fierce, smoke poured forth from the volcano with terrific fury, and large blocks of rock and stone were hurled into the air, the whole presenting a most imposing sight. During the night it was said that a new island had been thrown up; the one pointed out was about three hundred yards long, and was a black smoking mass. Close to the anchorage of the *Surprise* there had been a place called 'Mineral Creek,' which was then no more; a large hill had risen out of it. It made its appearance before the arrival of that vessel, but it rose higher and higher during her presence there, while the old island was sinking gradually, as if about to return to the depths of the sea."

A despatch from Syra under date of February 15th, says:

"The new island is several miles in circumference, but being of a volcanic origin it is supposed it will disappear when the internal action subsides. The water in its vicinity creates a great tumult like a boiling cauldron, and at night shows white flames."

We ask our readers to note these things, and others of like character which we believe will multiply as the months advance; and, having laid them alongside of the Saviour's prophecy in Luke 21: 25–27, let each one draw his own inferences. Our Lord has forewarned us there that "there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves thereof roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things *begin to come to pass*, then look up, and lift up your heads, for *your redemption draweth nigh*."

Hail to the dawning day,
By holy seers foretold!—
Hail to Messiah's sway,
And coming Age of Gold!
We wait for Jesus from the skies;—
Soon shall His glories greet our eyes.

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The Prophetic Times.

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Special Contributions.

THE STRAITS OF OUR OPPONENTS.

Some years ago two learned lecturers, the Bampton at Oxford, and the Hulsean at Cambridge, undertook to prove before their respective Universities that "there is no sufficient ground in reason or in Scripture for the Millenarian hypothesis of a Personal Reign of Christ upon earth." The former made at the outset some admissions which should have somewhat abated the confidence of his subsequent assertions, and rendered it impossible for him to advance not a few of his oft-recurring arguments, *e. g.*, "No doubt" the theory "has always had and now has *sober* and *learned* advocates—*pious* ones it has never wanted; and *antiquity* it may certainly plead. The truth is, that if there be any ecclesiastical tradition, *venerable more than another from its unquestionable antiquity*, and, in the common mode of arguing now-a-days on such questions, *traceable to the Apostles*, it is the doctrine of the Millennium, and the Saviour's Personal Reign on earth." But then he tells us, "if we scrutinize it closely, it seems to have originated from Papias, a friend and disciple of St. John, and well fitted from the loose character of his mind to misunderstand the meaning of the Apostle on a subject so easily admitting of misstatement, and then, with that eagerness for an inspired sanction which naturally marked the opinions, however vague and speculative, of the early Church, to give it circulation as an unquestionable apostolical tradition. Its wide propagation, therefore, is not to be wondered at, both from the nature of the doctrine itself, fitted, as it is, to arrest men's minds, and from its easily combining with what we know to have been a general impression in the early Church, the speedy reappearance of the departed Saviour to judge the world in righteousness, and to avenge upon the heathen the cause of His saints."

The first thing to notice in this statement is, that "Papias was the originator of the tradition." Yet the lecturer admits that Irenæus, the authority quoted for the assertion that Papias was the *originator* of the tradition, only says that he was a *witness* to it, "ταῦτα ἐπίμαρτυρεῖ." "There is nothing in this remark that asserts Papias to have been the originator of the tradition, as Mosheim observes with truth, but only the most ancient witness he could refer to." It is the lecturer, then, and no one else to whom he can refer us, who makes Papias the originator of the *tradition*, as he is pleased to call it. Then it is plain why he wishes to attribute to Papias the origin of the tradition, because he was a man "of loose character of mind," just the sort of man to make a mistake of the kind imputed to him. But who says so? Eusebius, and "subsequent critics," *copying* Eusebius, as we know too well critics have a trick of doing. Irenæus does not say he was a man of slender capacity, not even competent to repeat correctly what he had heard again and again from an inspired Apostle; he says he was a hearer of St. John, a friend and companion of "St. Polycarp" (supposed by many to be the Angel of the Church of Smyrna), and "ἀρχαῖος ἀνήρ," circumstances calculated to make his testimony unimpeachable, unless he was little better than a fool. To invalidate his testimony, therefore, it is necessary to impeach his understanding; and his understanding is pronounced to have

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been weak, and his "comprehension limited," because he believed in the Millennial Reign of Christ. He was a disciple of St. John, a friend of St. Polycarp, a competent witness in the judgment of St. Irenæus; he says of himself what seems very sensible; "I have accurately ascertained and treasured up in my memory what I have received from the elders, and have recorded it in order to give additional confirmation to the truth by testimony. For I have never, like many, delighted to hear those that tell many things, but those that teach the truth, neither those that record foreign precepts, but those that are given from the Lord, to our faith, and that came from the truth itself. But if I met with any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders; what was said by Andrew, Peter, Philip, Thomas, James, John, Matthew, or any other of the disciples of our Lord: for I do not think that I derived so much benefit from books, as from the living voice of those that are still surviving." It does not appear "evident," from this "discourse" at least, that he was deficient in comprehension, or in memory, or in sincerity, or in earnest desire to ascertain the truth from the fountain heads, or in any other quality required in a good witness and competent authority. But Eusebius says he was of slender capacity, because he was a Millenarian, and Professor Garbett assures us that "few opinions have, in feeble minds, created more extravagance, or even in our own time taken more unhappy possession of powerful though unregulated intellects." Poor Papias! Unhappy Millenarians! This is your mental condition, according to Eusebius and "subsequent critics," including Bampton and Hulsean lecturers! Either you are feeble-minded, or the measure of wit you have "to madness is allied." But a few points should have been accounted for. Why does not St. Irenæus, who probably knew the character of Papias better than Eusebius did, say he was a man of shallow intellect? Why does he quote him? Why does he adopt his view of the Personal Reign of Christ on earth? Was Irenæus feeble-minded, or his genius unregulated?* Is it not strange that a man of such "loose character of mind" should be able to "give circulation" to "his own misunderstanding of the meaning of an Apostle," as if it had been "an unquestionable apostolical tradition?" The "wide propagation," and "almost universal reception" of Millenarian views certainly appear very wonderful facts, if they had no better foundation to rest upon originally than the general aptitude of the subject to arrest men's minds, and the imagination of a man of weak intellect, "not understanding correctly certain apostolical narrations," interpreting, that is, simply and naturally, what he ought to have taken mystically and spiritually! Let any one read the last chapter of Eusebius, and say whether it does not seem likely that "what we know to have been a general impression in the Early Church, the speedy reappearance of the departed Saviour to judge the world in righteousness," was now giving way to the expectation of the Church's present triumph under the patronage of the powers of this world. Certainly Papias's view would not so easily combine with this newer phase as with the former, and therefore "most of the ecclesiastical writers" were wrong in following him, for he was "very limited in his comprehension."

The lecturer candidly admits that the Church itself and the "Orthodox Chiliasts" were not mixed up in any way with "the gross heresy of Cerinthus," who turned the kingdom of the spirits of "just men made perfect into a Mahometan Paradise." He allows that "we find it asserted by Irenæus and Justin, that it was held as an article of faith by the Church at large, in their day." Still, his judgment, in opposition to that of so many holy men, indeed of the Church at large in the best and purest times, is this, that "the conception, albeit held in a nobler spirit, and free from palpable corruption, fell far beneath the sublime idea of Christ's kingdom which we find in the apostolic writings," is "low and worldly," "sensuous,"

* Dean Milman hints as much, at least so far as Irenæus was guilty of Chiliasm, where he speaks of "the fantastic millenary views, as they appear in old Irenæus."

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"unspiritual," and, finally, "identical with those carnal interpretations of the kingdom of Messiah, which formed in the Jewish mind the great obstacle to the reception of the Lord, and which nothing but the searching fires of persecution and the gradual opening of their eyes to the spirituality of Christ's kingdom, seems to have eradicated from the heart of even th Apostles themselves." Now, I should be glad to join issue with the lecturer on this point also. I wish to ask, what is there low, or mean, or "worldly," in our present acceptation of the word, in the conception that the Man Christ Jesus, who suffered in this world of ours, should come again to reign with His saints in this world of ours? If the Eternal Son of God thought it not derogatory to His ineffable dignity "to clothe Himself with the vesture of our humanity," to be "compassed with infirmity," and "in all points tempted like as we are, χωρὶς ἁμαρτίας," why should it derogate from His glory to come again in His glorified humanity, and rule the world which is His purchased possession, as it never has been ruled as yet? If there was nothing low or mean, in the cross, why should there be anything low or mean in the crown? If there was nothing "unspiritual" or "sensuous" in the temporal humiliation, why should there be in the temporal kingdom? What does "sensuous" mean in the lecturer's argument? Does it mean "sensual" or "carnal?" No. He does not tax orthodox Chiliasm with sensuality. He knows better than to charge with gross conceptions so many "men of undoubted sanctity, and who do not usually," he allows, "misunderstand the scope of the Christian revelation." Does it mean that in the Millennial kingdom we shall have the use and enjoyment of our senses? And is there anything low, or mean or unspiritual in that? Surely, the spiritual body will have senses, and it will be part of the happiness of the resurrection state, whether in heaven or on earth, to see with our eyes, and hear with our ears what, indeed, "eye hath not seen as yet, nor ear heard, nor heart of man conceived." Does it mean material? But what contradiction is there between the spiritual and the material? Is the Bampton lecturer a Manichæan? Let him read Dr. Chalmers's fine sermon on "the New Heavens and the New Earth," and be convinced that "earth, a solid material earth, may form again, as it once did, the dwelling of sinless creatures, in full converse and friendship with the Being who made them:"* "in which there will be scenes of luxuriance to delight the corporeal senses," "a materialism clarified from evil," a paradise of *sense*, but not of *sensuality*." "The highest homage that we know of to materialism is that which God, manifest in the flesh, has rendered it." But that first manifestation was "for a little while," and "for the suffering of death;" the second will be for a longer period, and for the exhibition of the promised glory, which there is every reason to believe will be "sublime" enough.

I have not space to follow the writer step by step, when he comes to treat of the text in the Apocalypse (Rev. 20), which, he says, "is the sole scriptural authority on which this hypothesis has been directly reared." If he means that the *duration* of the kingdom of Christ, which we look for, is here expressly declared to be "1000 years," of course, he is right. If he means that there are no other passages which speak of Christ's reign on earth, Millenarians can teach him better. Multitudes† of blessed passages they so interpret. But he says further, "our Lord describes but one more coming of Himself to the earth. He came once to

* Or Hitchcock's "Religion of Geology," Lect. xi, together with a Review of Dr. Todd's Lectures on the Apocalypse, which appeared some years ago in the Ecclesiastic, No. x. I may add a valuable thought of Prof. Goldwin Smith: "The human race and its history are young. The vast length of geologic, compared with the shortness of historic time, whispers that the drama for which the stage was so long preparing must have *many acts still to come.*" One of these "acts"—the next—we claim for our Millennium.

† An earnest writer asks us to consider, what is "surely striking—the disproportionate pressure of Scripture upon a particular crisis: the singular silence upon many long and important periods of human history contrasted with the remarkable prominence and multiplication of prophecies on the events of the latter days." Dr. Cowan. [See Jer. 23 : 5, seqq,—the Church's call to prepare for Advent.]

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save it. He shall come again to judge it." Granted! But does our Lord come only for a day, or for 1000 years? Does He come only to hold the great assize, and then to return to heaven? So the lecturer asserts. "Upon His descent from heaven, with all His holy angels with Him, all nations are immediately assembled before Him; and upon passing sentence on the just and on the unjust, both the multitudes of the wicked and the glorified saints are conveyed to their everlasting habitations, the one to eternal chains under darkness, the other to the company of heaven, and the inheritance prepared for the saints from the beginning of the world." And then—the annihilation of this terraqueous globe, or at least its desolation by fire, and where there was a world teeming with rational, intellectual, spiritual, animal, vegetable life, there shall be a void and a vacancy, a once goodly portion blotted out of the creation of God! But does Holy Scripture assert this? Does Acts 1:11 assert it? or Acts 3:20, 21, or any other passages quoted or referred to? I answer fearlessly, no. The concurrent testimony of Holy Scripture, and particularly of this passage in the Revelation (19, 20) is, that our Lord comes out of heaven with His angels, "gathers His saints together unto Him," brings them with Him to this earth, when He destroys Antichrist and his false prophet with the apostate host; and, after the binding of Satan, sets them upon thrones to reign with Him 1000 years. Then Satan is loosed for a little season, and then the judgment follows of which the lecturer speaks. There is not a word about Christ returning to heaven Himself, or taking His saints with Him. He comes to earth, establishes on earth His heavenly Kingdom, the kingdom He is gone now to receive in reward of His human, earthly sufferings, and, so far as we are instructed in Holy Scripture, here He remains. The tabernacle of God is with men, and He dwells with them. The last blessed promise in God's Word is, the Lord is *coming*, and the last prayer is, that the promise may be fulfilled, "Even so, *come*, Lord Jesus!"

When our author "has no more wheat," he does not refrain from "filling up the measure" of his argument "with chaff." Whereas "God's dealings with His people have been progressive, not from earthly adversity to earthly prosperity, but in leading the mind from forms to spirit, from temporal promises to heavenly ones, from a miserable present condition to a glorious hope and faith in things unseen, the Millenarian hypothesis involves an actual retrogradation to the beggarly elements of another covenant." Millenarians, on the contrary, believe that the blessed dispensation which is coming is one in advance. It is, in the first place, the ἀποκατάστασις, or "restitution," the putting back again, from their present miserable condition, into a happier state, the things which sin has dislocated and disordered. It is the παλιγγενεσία, a word used only twice in the New Testament, once in relation to a spiritual, and once again in relation to a material or cosmical regeneration: and this exactly expresses what we believe and maintain—that in that glorious and blessed time, when the Lord shall be King over all the earth, and the kingdoms of this world under His righteous sceptre, there will be spirituality in its highest form, divine and heavenly principles developed in their fullest power, together with material beauty, such as we may well believe will minister to the spiritual, intellectual, moral enjoyment of saints of God. Divines and moralists bid us now to "look through Nature up to Nature's God." May we not do so then, when, with intellect unclouded, affections "clarified from evil," "the body of our humiliation changed into a glorious and spiritual body," we shall see our Saviour face to face, and know even as we are known: when we shall understand a thousand things, not, as now, in their mere accidents and outward circumstances or appearances, but in their inner forms and real nature; a thousand laws, as we call them, not in their effects alone, their sequences and connections with one another, but in their ultima ratio, their immediate connection with the fiat or will of the Almighty and only wise and infinitely gracious Creator and Redeemer of our world. If this is retrogression, I give up arguing. If there is anything weak and beggarly, carnal, voluptuous, unsaint-like, ungodlike, unheavenly, in these conceptions, I marvel that the Word of God should encourage, as it seems to

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us it does, such expectations; so that, except upon the supposition of our Lord coming to earth again, and bringing these blessings with him, it is absolutely impossible to do anything with innumerable passages of Holy Scripture, but force them in the most violent and arbitrary manner to accommodate themselves to the present extension and success of the Church. *E. g.* "In this propagation of the faith from Mount Zion till the world is filled with it, the prophecy of Isaiah has been magnificently fulfilled: arise, shine," &c., 60: 1–4. Let any one read the prophecy, and then contemplate the present condition of the Church, and of the world!

The lecturer quotes "an able writer," suggesting that 1000 years is too short a time for the saints and their King to reign—as if any Millenarian supposed that there is to be no reign of Christ and His saints afterwards! about as sensible a deduction from their premises as the author's own, that "the abode of the descended King of Israel during the supposed Millennium is *restricted* to a national and even local residence at Jerusalem," &c.! The fatuity of Papias must be hereditary in the Millenarian family, if they are capable of such ideas. Worse still, they must be most miserable *heretics*, if they hold what Mr. Garbett is rash enough to insinuate in these strange sentences: "There is besides something revolting to our feelings, that our blessed Lord should be abased with a new humiliation." (We always insist upon His "appearing in glory:") and a "gratuitous dishonor!" (St. Paul speaks of His being "glorified and admired in that day:") "to an earthly habitation and the unalterable meanness of a secular kingdom!" (Who calls it a "secular kingdom?" Millenarians call it the "Kingdom of Heaven," and think of it as ineffably splendid in light and joy.) "That He should for this desert the heaven of heavens—for this *renounce*, in His nature as Man God, not for 30 but 1000 years, *the communion with the Godhead;* Light with Light—very God with very God—it is, I think, on the grounds of Scripture and reason, inconceivable!" I think so too; about as inconceivable as that "men of undoubted sanctity," such as Justin Martyr, Tertullian, Irenæus, and Catholic Christians in general for 300 years, not to mention many thousands in our own and previous ages, should ever have promulgated such profane absurdities, and palmed them off upon simple-minded Christians as inspired apostolical traditions.

I cannot tell how far the lecturer succeeded by such arguments as these—there are many more like them—in persuading his academical audience, that Millenarians are guilty of "a sinful and presumptuous mixture of the earthly with the heavenly," of a "sacrilegious removal of what God has fixed," of so many "acts of constructive rebellion against the Supreme Legislator," of "tampering with the declaration of the record, so as to evade its direct and first meaning, according to the common uses of language, because it squares not with preconceived principles or private opinions." But in the interests of truth, and with such a book as the "Essays and Reviews" before me, to show how far men may go from the truth of God's Word, when they depart from the letter of it, I would ask, who "evades the direct and first meaning of the record" which God gives of His Son, "according to the common usages of language;" he who believes that Jesus Christ will come again to this earth at the end of this age or dispensation, to live and reign with His saints 1000 years; or he who tries in every possible way to accommodate to the existing Church the magnificent language of prophecy and the glorious promises of earthly prosperity; or, where that is impossible, transfers the scene from earth to heaven, carrying the Church to some imaginary celestial mansions, far, far from this terrestrial globe in which her Lord has died, and she has suffered, but in which neither are to "live and reign," in which the Kingdom of Heaven is never to be established, nor God's Name to be hallowed, nor His will done, as the angels in heaven do it, nor the sons of God to be manifested, nor the creature delivered from the bondage of corruption into the glorious liberty of the children of God; but the malediction of the evil one is finally to prevail, the curse of sin to end in destruction and desolation, if not extinction! And, who, I venture again to ask, would seem to echo the sound

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of the prophet's and apostle's trumpet most faithfully and truly, who would appear to be doing the work of the evangelist and forerunner of our Lord most consistently and effectually in such an age as this; he who tries "so to approximate the advent of the Saviour to the present moment, as to lay hold directly of men's hopes and fears," not by daring to name the year or the month or the day, but by insisting that *at any time* the Lord may come, simply adopting His own watchword; or he who, in the face of facts which prove that apostasy is eating into the heart of Christendom, persists in expecting the Church to go on and prosper *without her Saviour's presence*, and postpones His advent till those things are accomplished by *other means*, which in so many places Holy Scripture tells us *His glorious coming will alone effectuate!* "The help that is done upon earth, He doeth it Himself!"

I turn to the other learned lecturer, for whom I say at once I have a most sincere respect—"*Sed magis amica veritas.*" In Dr. Wordsworth's Hulsean Lectures (1849) we have the Millennium treated of in the way with which we have become familiar. There is the usual account of Papias—the damaging allusion to Cerinthus, with the addition of Montanus, as if there were any blessed doctrine that has not been liable to heretical perversion. Then we have the "Judaistic preconceptions," the "Rabbinical ideas"—all the stock objections (you may see them indicated in the "table of contents"), which have been refuted by Lacunza and others again and again. One word about the allegation that the doctrine is of Jewish origin, and was "transferred from the synagogue into the Church." That the Jews entertained "carnal notions concerning the Messiah's temporal reign on earth," is true. True, that these notions prevented their accepting Jesus of Nazareth, the Man of Sorrows, the Great Sufferer, the despised and scorned. St. Peter, before his conversion, before he received the Holy Ghost, and became a Christian and an inspired preacher, showed plainly enough that he entertained these carnal notions, by exhibiting, when our Lord spoke of His kingdom, the two swords, one of which he probably used afterwards in his Lord's defence. But, I submit, this is not the question, whether the disciples *ever* entertained unworthy, low, and worldly notions of their Master's kingdom; but whether they *subsequently*, when *fully instructed and enlightened*, held high, and holy, and spiritual, and heavenly ideas of that Master returning to reign with His saints on earth in a kingdom not of *worldly origin*, ἐκ τοῦ κόσμου τούτου, such as these earthly kingdoms; not based on worldly ambition, nor ruled on worldly principles, nor cemented by blood, and supported by bayonets, "with Te Deums for bloody victories,"* carnal weapons, indeed! But a kingdom founded in righteousness and truth, ruled on heavenly principles, cemented by love, administered by saints, and supported by the example of their lives, above all by the Incarnate Saviour's presence in the midst of it, a *heavenly* kingdom in short, but *on this earth*, to endure for 1000 years before the general judgment and the eternal state. That they expected such a kingdom, that their expectation was well founded in the Scriptures of the Prophets, of which St. John gives us an epitome in Rev. 19 : 20 (adding the remarkable circumstance of the 1000 years' duration, of which anti-millenarians have never yet given anything like an intelligible explanation. There it stands, *the reign of 1000 years!* a rock ahead still to those who oppose our views, to us a blessed and longed for Haven): that their expectation was not rebuked by our blessed Lord, it is wonderful to me how any candid person versed in Holy Scripture, can dispute. The favorite text, Acts 1 : 11, is so clear. The question of the disciples so palpably refers to the "time" of the restoration. "Wilt thou *at this time*," &c. And the answer as clearly refers to the *time*. "It is not for you to know the *times and the seasons*," &c. Is it irreverent to ask, why did not our Lord reply? "There is no such thing as a restoration of the kingdom to Israel: it is one of your carnal notions, one of your Jewish ideas, one of your Rabbinical fables!" He says nothing of the sort, but "it is not for you to know *the times*." Nor have the times ever been revealed: not the

* Goldwin Smith.

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slightest hint is given of the day or hour when the Son of Man will come; whereas that coming is the one constraining argument, urged by Prophets and Apostles, and by our Lord Himself, for a holy, earnest, watchful, *patient* life. I cannot follow the lecturer any farther. He may see in Lacunza a full answer to his objection drawn from the Church's creeds, which, thank God! Millenarians may hold inviolate, and defend with all boldness against essayists and reviewers: and I refer him to Bishop Newton for a refutation of what I am truly sorry he should venture to maintain, even with St. Augustine and Bishop Andrewes at his back, that the resurrection in Rev. 20 is not a bodily resurrection. Such a notion looks to me so favorable to a heresy condemned by St. Paul, that I turn from it with "a sick aversion."

F. W. H.

THE BLESSED HOPE.

(Continued from page 54.)

2. THE "appearing of the great God and our Saviour Jesus Christ," is a "blessed hope," because it will be the signal for the *gathering together of His church*, both those who *sleep in Jesus*, and those who shall be *alive at His appearing*. So the Lord declares that at His coming "He shall send His angels, . . . and they shall gather together His elect from the four winds, from the one end of heaven to the other." (Matt. 24:31.) St. Paul describes this gathering with more minuteness. He says: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." (1 Thess. 4:16, &c.) What a grand gathering together! The dead in Christ of all ages, the living saints assembling about the Lord! What a multitude! What a mighty host! What glad recognitions! What reunions! What greetings! What heart to heart embraces! What bursts of joy! What pæans of praise! What hallelujah choruses! What feasting when the Lamb shall lead them to the banqueting hall, and drink new wine with them in the Father's kingdom! Sin, sorrow, sickness, gone—the battle fought, the victory won, death passed, the salvation completed, and one glad thought mingling with and giving zest to all their joys, "with the Lord!" "ever with the Lord!" Fellow heir of the kingdom, is not this grand? And does it not make the pulses of your heart beat quicker to know that this is your future, that you are to be one of this goodly company, that you are to take a part in this splendid pageant, that there is a portion for you in this exceeding and eternal weight of glory, and that the glorious appearing of the great God, and our Saviour Jesus Christ, is the appointed signal for its beginning? Is not then this appearing, the second advent of the Lord Jesus Christ, a "blessed hope?"

3. It is furthermore a "blessed hope," because it is the return of the Lord Jesus Christ to the earth in glory, and His visible manifestation to men. The heavens that have received Him and that now hide Him from view, will not always retain Him. We have already considered St. Peter's statement in this connection. The Lord declares that all the tribes of the earth shall see Him coming in His glory, and shall mourn because of Him. (Matt. 24:30.) The same announcement he makes in the opening chapter of the book of Revelation. (Rev. 1:7.) St. Paul, following the teaching of his blessed Master, associates two objects with this event. "When the Lord Jesus Christ shall be revealed from heaven with His mighty angels, it shall be, first of all, *taking vengeance* on them that know not God, and obey not, &c.;" and in the next place, "He shall come to be glorified in His saints, and to be admired of all them that believe." (2 Thess. 1:7.)

He shall come *in glory*. He shall appear the second time *without sin* unto salvation. (Heb. 9:28.) "*Without sin*," without being a sin-bearer as at the first coming—no more a man of sorrows, acquainted with griefs—no more the bearer of our griefs, the carrier of our sorrows, the smitten of God and afflicted, the despised and rejected of men. No, this coming is "unto salvation," even the redemp-

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tion of His church, the restoration of all things, and His own exaltation.

"Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." (2 Sam. 7: 16.) This is God's promise to David. It cannot fail. The promise has been reiterated and confirmed to Jesus. The angel tells Mary: "The Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Israel forever, and of His kingdom there shall be no end." (Luke 1: 31, &c.) The throne has not yet been given Him. He does not reign over the house of Israel. The kingdom has not yet come. But it will come. His appearing, and the setting up of His kingdom are simultaneous. (2 Tim. 4: 1.) There a king shall reign in righteousness; there shall He judge among many people, and rebuke strong nations afar off; then shall kings fall down before Him, and all nations shall serve Him; then shall the kingdoms of this world become the kingdom of our God and His Christ; and then shall the once despised, rejected and crucified Jesus be glorified in His saints, and be admired of all them that believe.

Reader, are you a disciple of Jesus? Do you love Jesus? Then must you not anticipate this, His glorious appearing, in the light of a blessed hope? B. B. L.

RULES FOR READING THE SCRIPTURES.

1. CONSIDER the Bible to be a common sense revelation, prophecy, history, commandment, to be understood literally if possible.

Where figures or symbols are employed, they ever represent a literal fact, whether historic, or prophetic, or descriptive.

Never seek a spiritual or mystic sense when the literal can be made to stand.

In regard to figures, when Paul says, "I am crucified with Christ," he does *not* mean to say that his body was nailed to a cross, but he *does* mean that his carnal nature (inherited by descent from the first Adam) was crucified and slain. He asserts a literal fact, but in a figure.

When the Divine Spirit speaks of a "woman sitting on a scarlet beast," He means an apostate church sustained by secular power. A literal fact, but under a symbol.

2. Distinguish the dispensation and the laws that govern it. Thus the Adamic was peculiar to Adam, and the law was simply a prohibition to eat of the fruit of a certain tree, as a test of his willingness to obey. By disobedience, he entailed sin and death on all his posterity, and rendered other dispensations indispensable to the recovery of the race. Thus without regeneration a man is lost, having inherited but sin and death from his first father.

Succeeding this was the antediluvian patriarchal, governed by such traditional law as had been transmitted from God through Adam. There were saints, as Abel, Enoch, Noah; but the race utterly apostatized and was destroyed by the flood.

Following this came the Noachian, owing obedience to laws received from Noah, with whom God made a covenant. This ended with the destruction of Sodom and Gomorrah.

Next the Abrahamic, which endured until the Exodus and the Mosaic law. God was known to Abraham, Isaac, and Jacob; a covenant made and laws imposed. Heavy judgments on Egypt accompanied the close of this dispensation, and it was succeeded by the Mosaic, designed for the descendants of Jacob, or Israel, for their government, until Christ, the promised seed of the woman and of Abraham should appear. Long ere this dispensation ended, ten of the twelve tribes were driven into captivity (their identity and locality unknown to this day), because of transgression. The other two (Judah and Benjamin) were suffered to continue until after the birth of Christ, whom they rejected and killed, when their temple and city were destroyed, and they also dispersed to the four quarters of the earth. The effect of this dispensation was to make "all the world guilty before God," Jew and Gentile alike. Thus the Saviour found the entire race utterly condemned under the law, and introduced the dispensation of grace, which still endures. However, all who choose Him as their Prince and Saviour, must obey the commands He has left for their government, the

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New Testament being the law of such, and as God deals with them in *grace*, so must they dispense *grace* (not law) toward all. Consult sermon on the mount, Luke, 6th chapter, beginning at 20th verse.

This dispensation, which is about to close, will be wound up by the second coming of Christ, the resurrection of the dead, the translation of living saints, the rise of Antichrist, and heavy judgments on the apostate nations of Christendom.

The seventh and last will be a dispensation of judgment, which shall endure for a thousand years, in which Christ and his glorified saints shall reign over the nations, Judah and Israel be restored, Jerusalem the metropolis of the earth, and universal *peace* and happiness prevail. *This, also*, will be terminated by the loosing of Satan, apostasy, and the resurrection, judgment, and the destruction of the ungodly, after which is an eternal state of blessedness, the New Jerusalem *above*, new heavens and new earth.

Thus every dispensation has its proper laws, and its promises and threatenings, peculiar to itself.

3. Compare spiritual things with spiritual, where the testimony appears conflicting. (1 Cor. 2: 13.) Thus, "I have seen God face to face." (Gen. 32: 30.) "No man hath seen God at any time." (John 1: 18.) "God the Father (John 6: 46) no man hath seen." God's representative is often called *God* in Scripture. So in the passage cited. The prophet Hosea says of Jacob: "He had power with God; yea, he had power over the *angel* and prevailed." (Hos. 12: 3, 4.) Doubtless it was God, the Word, or Christ, whom Moses and Isaiah saw; "The brightness of the Father's glory, and the express image of His person." Paul says the Israelites "tempted Christ" in the wilderness. Thus the word *God* is sometimes applied to angels.

4. Read the word of God in *simplicity*, seeking to learn what God teaches. Never wrest Scripture to uphold a system, however ancient, but bring the systems and assumptions of men to the Divine record to be proved. "Prove *all* things," and remember ever that the Holy Ghost is the author of all Scripture.

5. Let not Satan amuse by setting you on the *too* close investigation of secret things (as election), remembering that "the secret things belong unto the Lord our God, but those things which are revealed unto us." (Deut. 29: 29.) The depravity of our nature, the deceitfulness of our hearts, and our enmity to God are clearly revealed; also, the way of spiritual and eternal life, through the love of God, the grace of Christ, and the fellowship of the Spirit. Neither be deceived concerning the importance of studying the *prophetic* testimony of Scripture, for prophecy is a delineation of the future history of God's people and the world. Hence, to neglect it is unwise, to despise it exceeding sinful.

6. Discriminate between the personal actions of the ancient saints and the divine teachings of the Spirit through them. They were not always in harmony.

Again, do not detach a portion of scripture without regard to the context. Probably no book has been so unfairly treated as the Bible; common sense not being considered by many as at all essential to a correct understanding thereof.

7. Forget not that the aid of the Divine Spirit is indispensable to apply to our *hearts* and *consciences* the outward *letter* of the Gospel. A legal and constrained obedience will not justify. Works are *evidences* of true faith, and fruits of the "love of God shed abroad in our hearts by the Holy Ghost given unto us;" but not a *ground* of acceptance. "Eternal life is the *gift* of God, through Jesus Christ," but our station and *nearness* to *Christ* will be determined by our *works* when His kingdom is established.

"Behold I come quickly, and my reward is with me, to give every man according as his works shall be." (Rev. 22: 12.)

W. R. P.

If you are ready to be forgiven, Christ is "ready to forgive." If you are willing to be saved, He is willing to save you; nay, He is come out at this moment to seek you; and if you will not coldly turn your back upon Him, you will, you *must* be saved.

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Selections.

CLARKE ON THE END OF THE WORLD.

The world has now lasted nearly six thousand years, and a very ancient tradition has predicted its termination at the close of this period. Its duration has been divided into three grand periods, each comprising two thousand years, which should be closed by a period without terminating limits, and these have been supposed to have their types in the six days work of the creation, and the seventh day, called Sabbath, or rest.

1. There have been 2000 years from the creation without any written revelation from God; this was called the patriarchal dispensation.

2. There have been 2000 years under the law, where there has been a written revelation, a succession of prophets, and a divine ecclesiastical establishment. This has been termed the Mosaic dispensation.

3. One thousand eight hundred and thirty-seven years have passed since the true epoch of the nativity of our blessed Lord, and this is called the Gospel or Christian dispensation, which is now within one hundred and sixty-three years of closing its two thousand.

According to the ancient tradition there were: 1. Two thousand years void, that is, without the law. 2. Two thousand years under the law. And 3. Two thousand years under the Messiah. And at the termination of the third the endless Sabbath should commence. The comments on this ancient tradition go on to state that at the termination of each day's work of the creation, it was said, "the evening and the morning were the first, second, third, fourth, fifth and sixth day," but when the Sabbath is introduced, and God is said to rest from his work, and to have hallowed this day, there is no mention of the evening and the morning being the seventh day. This is left without termination, and therefore a proper type of the eternal Sabbath, that rest which remains for the people of God.

And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burnt up? Is the fifth empire, the kingdom of the stone, and the kingdom of the mountain, so near its termiuation? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the sun of righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of this period, when "they who turn many to righteousness shall shine as the stars forever and ever?" What sort of persons should we then be in all holy conversation and godliness?

[Dr. Adam Clarke's sermon on Daniel 2: 41–45, preached in the year 1837.]

VIGILATE!

Say, when He cometh will He find us waiting,
Our lamps bright burning ready for our Lord?
Behold He cometh quickly—very quickly—
Bearing with Him our wondrous great reward.

Last year our ears could hardly hear His footsteps,
For all our land was filled with war alarms;
On hill and shore where once the storm was raging,
Christ's little children sing triumphant psalms.

See once again the same sweet holy picture,
On which, long years ago, the angels smiled;
The starry night, the shepherds bending lowly,
The blessed Virgin and her royal Child.

As He came then, our Prince, our Lord, and Saviour,
So will He come again—O hear His call,
His warning call, and go ye out to meet Him,
For Christ may come, this Advent, to us all.

No warning note shall sound at His appearing,
The sun will rise just as it did this day;
The mountain-tops shall flush with golden glory,
The morning mists shall melt in light away.

All wait for Him; none knoweth of His coming,
It may be eventide or early day;
We only hear His footstep on the mountains,
We only know He is not far away.

O wait and watch, for blessed are those servants,
Who yet are faithful, though their Lord delay.
Stand in your place, your lamps all trimmed and burning,
He cometh quickly—Christian, watch and pray.

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Editorial.

THE PARABLE OF THE SOWER.

See LUKE 11 : 15.

EVERYTHING in the Divine administrations proceeds according to a regular and established method. Order is Heaven's first law, and that law is efficient in all God's works and arrangements. The world was made step by step. There is always a beginning, a middle and completion—an infancy, and a maturity, with a gradual development from the one to the other. We have "first the blade, then the ear, and then the full corn in the ear." Day does not burst upon us in one flash, nor darkness, nor summer, nor winter, nor harvest. There is in all these a harmonious gradation and peaceful order.

And it is wonderful how the invisible and spiritual agrees with the outward and physical. Earth is said to have its variety from heaven. The outward is the bodying forth of the inward. And as it is in nature, so it is in grace. Who can tell all the hidden links and harmonies which connect visible manifestations with spiritual truths? Is there a fact in one which will not translate into the other? Swedenborg carried his doctrine of correspondences to very dangerous lengths, but such correspondences there are, as the parables of Jesus abundantly testify. A beautiful parallel between the outward and the inward, in the growth of what is most excellent in both, is presented in the Parable of the Sower. Jesus is a husbandman; humanity is a field; the Gospel is a seed sown upon the human heart; Christian experience is a growth; and the maturity of Christian excellence is a yield of precious fruit. It is the spiritual translated and interpreted by the natural, that we may read and understand it the easier and better. We notice a few points only in this beautiful picture.

I. HUMANITY IS A FIELD—a piece of territory susceptible of culture and a profitable and blessed yield.

II. IT CANNOT SEED ITSELF.—Man has nothing in him by nature to make him what he ought to be. His heart is empty and waste as to what is good, however overrun with what is evil. It must be seeded by some gracious instrumentality outside of itself. The seeds of *evil* are indigenous. Human nature will produce weeds, and thorns, and all kinds of evil growths of its own accord. There needs to be no sowing for them. But the plantings of *good* must be imported. They must come from abroad. A man can no more regenerate himself, than an unsown field can of itself yield a harvest of wheat. There must be a planting first, a sowing with exotic seed. A religion which springs only from the suggestions of man's own reason, or which is based upon nature alone, cannot therefore be a saving religion. It never can regenerate the depraved heart, or mould it to holiness and heaven.

III. THERE IS SEED PROVIDED.—That seed is "*the word;*" the word personal, and the oral word. Christ is the true spring of life and goodness to man; and the word which preaches him as the Saviour is the seed from which the harvest of grace is grown.

It is true *seed*. It carries in it a germ of life, a power of growth and assimilation to itself. Properly received into the heart it starts a new being, quickens a new order of spiritual manifestation, and refashions the old Adamic nature to a new principle of existence and development. We are told by the apostle, that, "if any man be in Christ Jesus, he is a new creature;" he is "begotten again" to a higher and supernatural mode of life. The Saviour himself tells us that there is no possibility of entering into the kingdom of God without being "born again," without having our whole nature fashioned over again by "the law of the spirit of life in Christ Jesus." And the germ and instrument of all this is in the word. "Faith cometh by hearing, and hearing by the word of God."

IV. THIS SEED IS MOST BOUNTIFULLY DISPENSED.—Exotic seeds are usually scarce and costly; but not so these precious seeds of life

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and salvation. Costly, indeed, they have been to him who furnishes them, and sows them, but to us they are supplied without money, and without price. They are not even reserved for garden spots and only the more fertile and promising grounds; but they are sowed over the whole world-wide field, along the waysides as well as in the inclosed vineyards, on the thin soil as well as upon the deep, in the thorny and weedy places as well as in the clean and good ground. Christ does not wait for men to be civilized and disciplined in the arts of social economy before giving them the Gospel, but from the first He commissioned His messengers to go into all lands, making no distinction for Greeks or Jews, Barbarians, Scythians, bond or free. He does not require us to select only the honest-minded, the more thoughtful, and the inquiring, as the hearers of His word, but has commanded us to lift up our voices to saints and sinners, old and young, vicious and virtuous, hardened and tender-hearted, and proclaim "*to every creature*" the precious word-seeds of salvation and a better life.

V. THE FATE OF THE SEED SOWN IS VARIOUS. —Of course, sown on such diversely conditioned soil, there would be differences of results. Four kinds of ground are here described, as indicative of four kinds of Gospel hearers, each of which has its own peculiarities. Some are wayside hearers, who receive the seed of the word as the hard footpath, where from its exposed condition the prowling birds soon catch it up and destroy it. Some are rocky ground hearers, who receive the seed as the thin loose earth in which there is not depth nor moisture enough for fruitfulness. Others are thorny ground hearers, who are like those fertile spots infested with the seeds and roots of weeds and briers which by and by overpower the springing grain, and smother it. Whilst a fourth class receive the word as the clean and mellow soil deep and moist, which retains the good seed, and nourishes it into a ripe and beautiful harvest. In the one it perishes altogether; in the next it sprouts and shoots but withers afterward; and in the third it grows, but is finally smothered; and in the fourth only does it come to the proper fruitfulness. Now, it is important in this connection to remark upon the causes of this difference, and to inquire to what it is owing that one is a wayside hearer, another a stony ground hearer, and so on. Indeed, the main stress of the parable turns upon this point. If a man is of necessity a wayside hearer, of course no fault can be found with him for not receiving and retaining the seed so as to be fruitful. Harvests are not to be gathered from highways and beaten footpaths. And so, too, in reference to the stony places. But this parable does not contemplate these several kinds of ground as the necessary and fixed conditions of the several hearers of the Gospel. The hardness of the first, and thinness of the second, and thorniness of the third, and goodness of the fourth, are meant to represent certain tempers with which different individuals treat the Gospel; and the implication is, that these tempers are chargeable to those individuals themselves. A man is a wayside hearer, not because nature or providence made him so, but because *he makes himself so*, by hardening his heart, resisting the truth, and shutting his eyes to the light. The good seed of the word is sown upon his heart, but it rebounds, meets no sympathetic feeling, excites no emotion, produces no effect. Why? Not because God has sent a hardness into his nature, and a chilliness into his blood which makes it impossible for him to receive it with profit; but because he is unwilling to entertain it, has no faith in it, and determines not to be annoyed with it. His heart is rebellious, inattentive, unbelieving, because he has never resolved to have it otherwise, and has made it a study to treat the Gospel lightly, and to give himself no concern about such serious subjects. The good seed accordingly is denied an entrance into his heart; and, lying exposed and naked in his intellect only, Satan soon finds means for catching it away, and destroying it. Having no love for the truth, but disbelieving it, and taking pleasure in unrighteousness, he is like the tramped and beaten earth which the seed cannot penetrate, and becomes the victim of strong and ruinous delusion.

And so too with the rocky ground hearer. His fatal superficiality is owing altogether to

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himself. Of quick sensibility, and ardent affection, and fervent imagination, he grasps hold with great eagerness and delight. For the moment he is one of the most rapturous and zealous of Christians. And he may be sincere in all he does. But it is the mere novelty of the thing, and the momentary excitement and sudden elevation induced, that most captivates and enlists him. He is perhaps pleased with the preacher, and moves with the tide of impulse, and does not sufficiently consider what he is about. By and by he finds things different from what he first experienced, and from what he so enthusiastically supposed. His energy flags, his interest disappears, and his piety dies. Poor man, he had not sufficient depth to hold out. Why? Not because God did not properly furnish him for a better effort, but because he did not count the cost, and make a proper survey of the nature of the step he was about to take. He was more eager than considerate, more enthusiastic than wise, more emotional than inquiring; and he became this superficial and shallow receiver of the word because he would not take the time or trouble to lay his foundation right. True religion requires consideration. Many refuse to give this, and thus make themselves rocky ground hearers, whose piety soon withers away.

And so with the thorny ground disciples. It is not that God and nature give them no chance against the weeds and briers, the "cares, and riches, and pleasures of this life," but because they tamper too much with mammon, and lean their hearts too much on worldly gain, and plead for one indulgence after another, until they become so absorbed and entangled with the schemes of avarice, ambition, and earthly ease and comfort, that their once fair-promising devotion is suffocated, or so enfeebled, that it brings no fruit. And so every hearer of the Gospel, from first to last, might, if he would, become one of those who receive the word into good and honest hearts, and understand it, and keep it, and bring forth fruit unto everlasting life. That all are not so is their own fault.

VI. THE GROWTH OF THE SEED IS PLAINLY TRACEABLE, illustrative of certain particulars in the processes of grace which are not generally comprehended as they should be.

True Christians are everywhere spoken of as re-begotten, generated a second time, born again, new-created in Christ Jesus. People read these passages and are at a loss to know what they mean. They ask what is regeneration? What is the new birth? What is this new creation? And the answers which they get from some teachers only perplex and mystify them the more. Let this parable explain the matter. It is but a repetition, in the moral world of the heart and mind, of what is continually going on in the natural world, in the field of the husbandman, and in the processes by which we obtain our natural life. The seed must be sown, it must be held in proper contact with the earth. And presently by the conjunction of the properties of the seed with the properties of the ground in which it is planted, there follows a moistening and mutual warming, by means of which the seed begins to put forth its latent life-power. "It sprouts," takes hold and assimilates to itself such ingredients of the earth as are necessary for its growth. The dead, inanimate ground, quickened by the life-energy with which it is in contact, yields to its influence and takes organic form, pulsating to the life of the seed which it holds in its embrace, and everything assumes a condition of readiness to send forth the new plant.

Here, then, is a picture of moral incubation, the history of a man's generation for a new and spiritual life. The word of Christian truth having been planted in a mind and heart willing to entertain it, the soul is presently impregnated with serious stimulation and warmth, the word impresses it, moves it, and sends into it thrills of animation and feeling which it never experienced before. There is a stir in the whole spirit, and a giving way in the cold, dead heart to the power and impulse developed from the truth. And the man feels himself inwardly wrought on to yield himself to Jesus, and to live the life of a Christian. And this is regeneration, a new creation commenced. But it is *only* the commencement, only the generation, and not yet the new birth. There is a distinction between the generation and the birth.

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The one is invisible, the other is visible; the one is the seed germinating unseen in the ground, the other is the seed coming out above the surface in a visible and tangible stalk waving in the open day. It depends upon circumstances whether the generation shall ever come to a birth or not; and even after the birth, whether the thing born shall ever come to fruitful maturity. Regeneration is not everything, neither is the new birth everything, any more than the germination of the seed in the ground, or its putting forth into a stalk, insures the ripened harvest. Many a man is regenerated who is never born again, and a man may be born again and never be saved. That is to say, there are multitudes of people in whose hearts the word of truth has been planted, whose consciences it arouses, whose judgment it persuades, and whose souls it animates with every preparation and disposition to Christian life and fruitfulness, who yet never came to the point of a true and complete surrender to Christ and his requirements; and many others who make the requisite surrender by and by suffer their good to die out, and relapse again into their former apathy in trespasses and in sins. Having received the truth we must entertain it, consider it, yield to it; and the moment we are seriously and religiously impressed, moved, and made anxious to be Christians, that moment the new life becomes engendered in our souls. Surrendering ourselves then to Christian duty, and going forth to perform what Christ has commanded, thus rendering the word potent and visible in our walk and obedience, we enter upon that stage of spiritual experience adumbrated in the shooting of the stalk from the seed, which is otherwise called the new birth unto righteousness. We are thus "*born again*," and made plants of the Lord, and children of his word. Continuing then, by God's grace, in the line of these new and heavenly impulses, and remaining faithful to our holy calling, and growing in grace and in the knowledge of Jesus, we mature for the harvest, and become fruitful unto salvation, yielding some thirty, some sixty, and some an hundred fold. We thus have much of the mystery lifted off of these experiences which are so hard of comprehension to the uninitiated. Every step appears here distinct and traceable, and the whole work of grace upon the soul becomes plain, intelligible, and beautiful.

VII. THE LESSONS ARE OBVIOUS.—How important is the preaching of the Gospel! It is the scattering of the seed-grain of man's only hope. Silence this means of grace, and you shut the doors of mercy on mankind, and lock out from the human heart all power of attaining a blessed immortality. The world's regeneration lies in the life-energy of the truths contained in this holy book, the promulgation of which is the sowing of the only seed-grains of human salvation.

Equally are we here reminded of what a momentous thing it is to listen to the Gospel. To miss hearing it, is to miss the only means of our salvation. And even to hear it, if we do not display toward it the proper temper, is to bring ourselves into greater condemnation than if we had never heard it all. We must receive it in the love of it, we must entertain it, we must cherish it, we must submit to its dictations, we must willingly and cheerfully submit to it. Eternal life is in it, but that eternal life can only become rooted, living and efficient in us, by taking it devoutly to our inmost souls. For man liveth not by bread alone, but by every word which proceedeth out of the mouth of God. The Lord help the reader to take heed how he hears!

ITEMS OF NEWS.

OUR aim in conducting these columns is not only to discuss questions of interpretation, and to develop the teachings of the scriptures concerning "the things which must shortly come to pass," but also to keep our readers advised of what is transpiring in the world, touching prophetic subjects. It is not our office, however, to manufacture intelligence, or to give out for truth what we have no reason to regard as such. We see much in papers here and there, and often have sent us for insertion, what we know to be of an untrustworthy character. We make it a rule to reject everything of the sort, and consider that our readers ought to be pleased with a rigid adherence to the rule, even though there should not be that

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amount of startling intelligence which some would like. We prefer truth to falsehood, however flattering the latter may be, and think it best to dispense with all artificial stimulation. If any are dissatisfied with this system of treatment, they are quite welcome to quit us, and to call in to administer to them whom they will.

We have had sent us repeatedly, a statement, claimed to be based on good authority (but that authority never given), that the Emperor Napoleon recently invited the principal Jews of France to a conference on the subject of the return of the Jews to the Holy Land, in the course of which he entered thoroughly into the whole subject. We have declined to give it in our columns as too important an announcement to be made without reliable authority. Where the statement originated we know not, but we do know that inquiry has failed to corroborate it. The editor of "*The Scattered Nation*," published in London, has set various parties on the search in Paris for any traces of intelligence of such a conference. The result has been that nothing whatever could be ascertained as to the alleged interview. One of the persons sent to, states positively, that the whole thing is nothing but a *fiction*, gotten up for sensational purposes. Another, under date of February 14th, writes, "We know nothing in Paris about the asserted interview of the Emperor with certain leading Jews, to question them on their state of feeling in reference to a return to Palestine. If it did take place, it must have been unofficial and private, but the general opinion is that no such interview has occurred. On all sides, Jew and Gentile, it is regarded as a pure invention. The Israelite Universal Alliance know nothing about it."

On the other hand, however, the *Scattered Nation* remarks:

"One can enumerate many reasons which might induce the present Emperor of France to hold a meeting with the leading Jews in Paris, and to discuss with them the return of their nation to the Holy Land.

"Napoleon III has adopted all the ideas of Napoleon I, and tries to imitate him as much as their different gifts and the altered times permit. What the one obtained by the sword, the other gets by diplomacy, and in many instances he succeeds much better in attaining his object. But we are not going to characterize the uncle or the nephew, or to compare them with one another; we simply remind our readers that Napoleon I called together something like a Sanhedrim, which was to have its centre at Paris, and to be governed by Napoleon. Mr. Mole, the imperial counsellor, who, on the 18th September, 1806, addressed the Jewish counsellors, told them: 'The senate, once destroyed with the temple, would arise again to enlighten the people which was once ruled by it, and it shall now lead the Jews back to the real understanding of the law, though they be scattered in all lands.'

"It cannot, therefore, be thought strange if Napoleon III follows the footsteps of Napoleon I, and actually offers to the French Jews his help in restoring them to their native land.

"Then again, the Emperor likes very much to have his hand in everything, or, to express it more politely, he desires very much to make all nations happy. For it is not enough for him to promote the well-being of thirty-eight millions of Frenchmen; his care is extended also over the Italians, and he expels the Austrians from Italy. And surely it is not his fault if the Italians think it right to remunerate his good services by giving him a portion of their land, which they would have refused to the Austrians!

"Then again, Mexico was very unhappy, and Napoleon tried to restore peace and comfort in that land, and sent them an Emperor, even an Austrian prince. He cannot help it that Maximilian is his vassal, and can only do what Napoleon allows him to do and say.

"If he now finds that the Jews cannot be happy till they return to Palestine, and that it would redound much to his glory, and give him a very firm footing in Syria, if through his instrumentality the Jews were settled there, who can find fault with him if he gathers round him the Jews, and discusses with them a question on which they, and perhaps he, feel interested?"

The writer from Paris above quoted, also remarks, in the letter referred to, that "it is a

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fact, that Napoleon III is thinking of the formation of a company for the colonization of the East, which would necessarily call for such political changes as would secure life and property to the colonists; and this would remove the present formidable obstacle to the often-proposed emigration, *en masse*, to Syria of the Roman and Servian Jews. The Servian commission for the colonization of Syria has lately written to the Alliance to solicit its aid in a plan of emigration, and offered 12,000 francs towards it; but the present insecurity of Palestine will most likely induce the Alliance to decline furthering this object, as inopportune.

"I also know that the Emperor's attention has been called to the subject of Israel's return by private Christians."

THE Israelite Universal Alliance is now increased to 4400 members, and has its committees in every part of the world. Its aims are,

1st. To promote everywhere the emancipation and moral progress of Israelites.

2d. To help effectually all who suffer on account of being Israelites.

3d. To encourage every publication likely to bring about these results.

The Society is governed by a central committee, sitting in Paris, which corresponds with the district and local committees. These latter committees can be formed in any place where there are ten members. The Society publishes an annual report and periodical bulletins. The address of the office is, Alliance Israelite Universelle, 23 Rue d'Enghien, Paris.

IT is sometimes asked whether the Emperor Napoleon is aware of the doctrines that are entertained concerning him as the probable Antichrist; and if so, what he thinks or feels in reference to the matter. The following anecdote is vouched for.

Not long ago, application was made to him for a location on which to build a church for certain French Protestants. In granting the application, he took occasion to say, "It gives me pleasure to comply with your request. Will you kindly tell your English and American brethren that I am *not* the Antichrist?"

We do not think, however, that this settles the question.

THE English *Morning Chronicle* of November 2d, contains what may be not a little significant,—the hoisting of the French flag in Jerusalem, on Sunday, September 30th. It says that "The French Emperor was made the *Patron* of the Holy Places—and prayers were offered up for him by all the clergy—as if Jerusalem was a part of his own Empire. This seizure of the Holy Places, which, in fact, is a seizure of Jerusalem itself, is among the greatest of the great events which have occurred within the nineteenth century. The rest of his acts are great only politically. This event is great Scripturally. It points to the beginning of the end."

A GERMAN caricaturist has well hit off the probable cause, and inevitable effect of the deep quarrel, which has arisen between Austria and Prussia in regard to the appropriation of the Duchies wrested from unfortunate Denmark.

The scene represents a Roman circus. Napoleon III occupies the Imperial seat, while a Prussian, and an Austrian soldier, in gladiatorial costume, are entering the arena, and saluting him with the ancient formula, "Ave Cæsar Imperator morituri te salutant!" ("Hail Cæsar Emperor! We who are about to die salute you!") They fight, and destroy one another, for the Emperor's pleasure.

M. FAVRE, in the French Assembly, recently, alluded to the prevalent vices of Paris, the absence of virtue, the encouragement given to gilded sin, the violation of all those principles upon which morality, honor and public decorum ought to be based. His aim was to show that the system of the Emperor was to encourage everything which ministered to the vicious pleasures of the people, in the hope that their attention would be withdrawn from the manner in which they were governed, and that the absolute power of the empire might be exercised without complaint or criticism.

THE Pope has determined to establish a second archbishopric in England, the headquarters of which will be either at Liverpool or Birmingham. He is hoping much from England.

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The Prophetic Times.

Vol. IV. JULY, 1866. No. 7.

Special Contributions.

JOY IN THE ADVENT.

TRANSLATED FROM LUTHER.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21 : 28.

But here you may ask: Who can lift up his head in the presence of such fearful wrath and the awful judgment? Does not all the world tremble at the contemplation of that day, and the more hang its head, and look down for very alarm and terror; how then shall we look up, and lift up our heads in peacefulness and longing for its coming? Answer: All this is said for Christians alone, who are Christians indeed, and not for Heathens and Jews. But true Christians are so surrounded with temptations and the pursuits of sin, and all descriptions of evil, that to them this life is insipid and loathsome. On this account they wait, and long, and pray, to be delivered from sin and every evil, as is set forth in the Lord's Prayer: "*Thy Kingdom come; Deliver us from evil.*" Are we true Christians, so shall we also pray from the depths of our hearts. And if we do not pray that prayer from our souls, and with all earnestness, we are not yet proper Christians.

And as our proper prayer is, so must certainly our feelings and practice be, contemplating these signs, however awful, with satisfaction and longing for what they foretell, as Christ exhorts: "When these things begin to come to pass, then look up." He does not say: "Tremble and be afraid, or cast down your heads;" for that which cometh is what we have so earnestly besought. Is it our soul-felt desire to be freed from sin, from death, from hell, then we must needs covet this coming above all things, and love it. Thus also says St. Paul (2 Tim. 4 : 8): "There is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also *that love His appearing.*" But what will he give to them that hate and shun that appearing? Beyond question, he will consign them to perdition as his enemies. And in Titus 2 : 13, we read: "We should live soberly, righteously, and godly, in this present world, *looking for that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." So in Luke 12 : 36, also: "Be ye yourselves like unto *men that wait for their lord*, when he will return from the wedding."

Those, however, who are frightened, and would not that Christ should come, what mean they when they pray, "*Thy Kingdom come; Thy will be done; Deliver us from evil?*" Do they not lie to God before His very face, to their own condemnation? Are they not striving against the will of God, who desires that day for the redemption of His people? There is, therefore, necessity for great carefulness, that there may be no hatred, dislike, or dread of that day found in us, for such trepidation is an unfavorable symptom, and appertains to the unrenewed and lost, whose hard heads and obdurate hearts need to be shaken and broken with such shocks and terrors, that they may reform. But to believers that day must be comforting and precious. To them it is to be the day of highest joy and security, just as it shall be to the unbelieving the day of their highest terror and curse. It is also ever so in this life, that

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Gospel truth is to the good most precious, and to the evil most hateful. And why should believers fear, and not be exceeding glad, seeing that their trust is upon Christ, that the Judge is coming for their redemption, and that this is their portion?

You say, however, it is well, I would also cheerfully await and sincerely love this coming if I were only pious and without sin. Answer: What then avails your fear and aversion? Were you to live a thousand years in fear and trembling, you never could by that means be delivered from your sins. The dwellers in hell fear and tremble perpetually, in view of that day, but still their sins cleave to them; yea, this very dread augments your guilt, and hinders your deliverance, whilst still that day itself you cannot escape. Fear must be cast out, and a liking for righteousness and for the day of Christ's coming must take its place. And if it is the truth, that you willingly would be a child of God and free from sin, then thank God and take courage; covet still more to be cleansed from guilt; and, would to God, that this desire were so great and mighty in you as to be sufficient to consume your life!

There is no one better prepared for the day of judgment, than he who covets to be free from sin. Does such a desire possess thee, wherefore dost thou fear? In this thou still consentest to that day. Christ cometh to redeem from sin all those who really wish it, and this thou sayest is thy wish, even to be made free; thank God, and continue this desire. Christ says, redemption cometh with His coming. But see to it, and deceive not thyself when thou sayest thou wouldst be without sin, or fear of the judgment. Perhaps thy heart may be playing thee false, and thou fearest that day, not so much that thou desirest to be free from thy sins, but rather that thou mayest not be bound to it, but left to pursue thy sins with impunity. See to it, then, that the light that is in thee be not darkness. For the heart that is unmistakably anxious to be free from sin, will certainly be joyous with reference to the day which is to fulfil its wishes. Art thou then made glad by the prospect of the speedy coming of that day? If not, the desire to be free from sin is not yet rightly grounded in thy soul.

Above all things, therefore, it is needful for us to rid ourselves of all hatred of this coming of the Lord, and of all desires to shun it, and to give ourselves with profound and cheerful earnestness to the work of becoming separated from our sins. This done, we may not only with confidence await that day, but also with fulness of desire and joyousness pray for it, saying, "*Thy Kingdom come; Thy will be done.*" And in this thy conceits and feelings must be given up, and thy heart kept to the comforting words of Christ, and thy thoughts settled wholly upon them.

Behold, how shall He more affectionately admonish, console, and encourage thee! First of all He says: "When ye shall hear of wars and commotions, be not terrified." If He tells thee not to fear, what is it that He bids thee, but that thou shouldst be comforted, and recognize these signals of the end with joy. In the next place He calls upon thee cheerfully to "look up." In the third place He exhorts thee to lift up thy head. And lastly He describes that day as the day of thy redemption. If such words as these give thee neither comfort nor courage, what will give it? Dost thou suppose that He would lie to thee, or that He would delude thee into a false confidence. Beloved one, suffer not such words to be spoken to thee in vain; let thy heart be grateful to God, and trust to His utterances, for there is no other counsel or consolation left if these are put from thee. It is not for thy condemnation, but for thy redemption, says Jesus, consolingly; and wilt thou refuse to take it to thyself, and say, it is not for thy redemption, but for thy condemnation, and so execrate thine own felicity? Canst thou not salute God who cometh to thee, nor yet be thankful to Him who saluteth thee?

Doubtless these consoling words were meant also for those dejected spirits, who, though pious and prepared for the judgment, still, through fears, which are only too great with all of us, tremble and hold back from wishing that Christ would come, as many especially toward the end shall; hence He speaks of that end as their redemption-day. For in the last times,

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when sin shall reach its highest pitch and prevalence, and along with it the punishments which God will send upon it in pestilences, wars, and famines, which shall also prevail, believers will need a strong confidence and consolation to sustain them against both the mischiefs of sin, and the visitations which it will call down. He therefore uses the very word which to all hearts is the most attractive and cheering,—the word *Redemption*. What is "redemption?" Who would not willingly be redeemed? Who would wish to remain under the painful desolations and disasters of sin and its penalties? Who would not fain see the end of such miseries, such dangers to souls, such spoliations of mankind? especially as Christ so lovingly encourages, lures, and comforts us to the entertainment of such wishes?

The godless dreamers, who bury the very heart of this text, and turn away the faith of men from it, and seek to make people pious by mere terror, and then to have them prepared for judgment by their own works and satisfactions for their sins, are to be opposed and rebuked. Otherwise we shall have nothing but despondency, fear, and terror left us, which must ever augment, and with it dislike, aversion, and dread of Christ's coming, which is the setting up in the soul of enmity to God. Since they teach us to conceive of Christ as only a rigid Judge, to be silenced and placated by human works, and not as He here presents Himself, as a Redeemer, who is to be with confidence expected to ransom us from sin and all evil through grace alone.

And so it always is; if the Gospel be not rightly presented, and is pressed upon men with commands and threats, it will only drive them further from God, and make them angry with Him. We must alarm men, but only the stiff-necked and the hardened; and even they are afterwards to be encouraged and comforted as soon as they become awakened and softened.

From all this we may see how few there be who in reality pray the Lord's Prayer, though it is repeated everywhere oftener than can be counted. For there be very few who would not rather that the day of judgment might never come. And this is nothing less than to wish that the kingdom of God might never come. Thus their hearts pray against their mouths, and in God's sight a man is as his heart thinketh, and not as his mouth speaketh. Hence, we find the whole world full of appointments for prayer, and people blab and blare in the churches everywhere, and call it praying; but underneath it is really nothing more nor less than this: *Let* NOT *thy Kingdom come;* or *Let it* NOT YET *come.* Tell me, is not such prayer downright blasphemy? Is it not of the kind referred to in the Psalm (109:7) as prayer which is sin? And yet, in all the world, gold and goods are given to the end that every corner may be full of such blasphemy, and it is called God's service!

Still, let not him despair who feels afraid of the great day, but wisely profit by his fears. And this he does, who is moved by his misgivings to pray that they may be taken away, and that a liking and longing for that day may be given him; for Jesus has said: "He that asketh, receiveth." (Matt. 7:8.) Such timid and fearful people are therefore nearer to their salvation than the vicious and headstrong who neither fear nor love the Lord's coming. For though they have not yet come to like and desire that day, they still have motive and monition to pray for these affections.

He, however, improves his fears to no good purpose, who only increases them, and continues in them, as if they were to cleanse him from his sins. For it is not *fear*, which John (Ep. 4:18) says must be cast out; but *love*, which Paul (Cor. 13:8) says must abide, that shall endure that day. But fear should impel us to seek for that love, and to pray God for it; and where it is not dislodged, it will oppose the will of God, and our own redemption, which is a sin against the Holy Ghost. It is not necessary, indeed, that every vestige of fear should be removed; for nature, which is ever weak, still remains with us, and cannot be wholly freed from all fear of death and the judgment; nevertheless, the spirit must mount above the flesh and control its tremblings. The Saviour says: "The spirit is willing, but the flesh is weak." (Matt. 26:41.)

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"And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."

These are purely words of consolation. The Saviour does not select fall or winter from which to draw His parable, when the trees cast their leaves and times of gloom begin; but spring and summer, which is the time of gladness and pleasure, when all earthly things joyously come forth. He thus clearly teaches, that the day of his coming is to be viewed and desired as a joyous and comforting day, just as all creation rejoices in spring and summer. Had he meant to inspire a different feeling, he could easily have found imagery which would not imply this joyousness.

Furthermore, he does not say: Your perdition or your condemnation is near; but, "*The Kingdom of God is near.*" And what is this nearing of the kingdom of God, but the nearing of our redemption? Verily, we ourselves are the kingdom of God, as he says (Luke 17:21): "Behold, the kingdom of God is within you;" and that Kingdom is accordingly near at hand, when we are about to be finally delivered from sin and from all evil. For, in this life the kingdom of God is begun in the soul; but as we still must contend with sin, and suffer many ills, and death also yet stands before us, that Kingdom is not yet come to the full. But when sin and death, with all other evils, are taken away, then it is perfected. This the coming of Christ shall accomplish, which cannot be in this present life.

Survey thy life then, O man; search thy heart, and see how thou art minded with reference to that day. Trust not to thy good living that shall presently put thee to shame; but bethink thee and strengthen thy faith, that thou mayest not with the condemned and the perverse be terrified by the contemplation of the coming judgment, but desire it as thy redemption, and as the kingdom of God within thee, that when thou hearest of it, or thinkest upon it, thy heart may dance for joy, and go out in anxious longing for it. Dost thou not care to concern thyself about it, then only do not suppose that thou shalt by any other means be enabled to stand, even though thou doest all holy works.

"Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away."

Why is it that God makes His Word so firm and precious, and so confirms it in every particular, with parables, with oaths, with attesting signs of races ever perpetuated by its side, than which heaven and earth would sooner fail? It is all done for this reason, that, as above remarked, all the world will be so secure, and with seeing eyes so disregard God's tokens of the end, that certainly no words of His shall be so entirely disregarded as those in which He predicts and gives the signs of the coming of the Lord. To the world everywhere it will seem that these are not the tokens of His coming; and if they are even noticed, still the truth will not be believed; even the elect also will be disposed to question God's word and signs upon this subject; to the end that He may come when the world is most secure, and overtake it suddenly in the moment of its highest confidence of safety, as taught by Paul in the passage already quoted.

Christ would therefore make us sure and wake us up, that we may await that day as one which shall most certainly come, when once the signs appear. And if, indeed, we should even be mistaken concerning the signs, no peril will result to those who accept them as sure tokens of the nearness of the end, but to those only who disregard them. Let us therefore give conscience full play, and hold these oath-attested signs as rightly adjudged to be the true ones, that we may not be numbered with those who have neither spirit nor life. If we mistake, we are still not mistaken; but if they mistake, it is a mistake which never can be remedied.

PERPETUITY OF THE EARTH.

A WISE man said, "Let me make the ballads of a people, and I care not who makes their laws." Like most apothegms, this contains an

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important truth, though intentionally expressed in an exaggerated form. Great poets necessarily imprint their views upon the minds of multitudes, and it is a calamity to mankind when they teach falsehood, even by indirection.

I have no doubt that the learned author of "The Last Times" is correct in the supposition, that Shakspeare has had an important influence in moulding popular opinion, in regard to the destruction of the world, by his celebrated lines:

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits, shall dissolve,
And like this insubstantial pageant faded,
Leave not a rack behind."

Many persons conclude that what they continually hear quoted must be true, and consequently take it for granted, that Shakspeare's magician, Prospero, and Addison's heathen philospher, Cato, who talked of the wreck of matter and the crush of worlds, were not only sound theologians, but probably quoted in these passages some Scriptural texts which the readers have not been able to find. I have seen "there is a tide in the affairs of men" quoted by a newspaper editor at St. Paul's; and many have searched Cruden's Concordance, to find Stern's beautiful saying, "God tempers the wind to the shorn lamb."

The idea of the annihilation of the universe is an awfully sublime theme for poetry, affording opportunities for "word painting," which have induced many minor poets to imitate Shakspeare's example. The last of these has just been enlightening the "Phi Beta Kappa Society" of Harvard University, as follows:

"*When earth has vanished from her ancient place,*
And nought survives in all eternity
Save faded fragments of our history,
And this *angelic fragment*, told of one
Sprung from *a planet cycles since undone.*"

These lines form part of an "angelic fragment," in which the poet gives an account of the manner in which a certain public servant was welcomed into heaven. It is difficult to avoid a smile in reading Milton's account of the angels manufacturing cannons and gunpowder; but these were fallen angels. The very heaven of Mr. Boker is a Pagan Valhalla, and its presiding deity (not our own Jehovah) orders a grand military parade, and then a fight, in honor of the illustrious comer.

There is of course but little danger that this patriotic paganism will mislead any one, but I think religious journals should pillory it, if only to show what little reliance can be placed in theological vagaries of popular poets.

In regard to the doctrine named at the head of this paper, if anybody has been induced by Shakspeare or Addison, or any one else, lay or clerical, poet or philosopher, to suppose that this world will be annihilated, he ought to be told that the Bible teaches no such doctrine. It is to be purified by a mysterious fiery purgation, renovated and restored to pristine Eden loveliness, and then is to endure forever as the inheritance of the saints. I do not propose to enter into an argument on this topic, for after a perusal of the following texts which I have collated (and there are abundance more similar weapons in the same armory), it will be evident that the only point of contention is whether the Bible is true; and I trust that it would be a waste of ammunition to argue this question to the readers of the "Prophetic Times."

"The world also is established *that it cannot be moved.*"

"Who laid the foundations of the earth that *it should not be removed forever.*"

"One generation passeth away and another generation cometh; *but the earth abideth forever.*"

"The earth which *He has established forever.*"

"Thy people shall be all righteous, *they shall inherit the land forever.*"

"Those that wait on the Lord, *they shall inherit the earth.*"

"But the meek *shall inherit the earth*, and shall delight themselves in the abundance of peace."

"For such as be blessed of Him, *shall inherit the earth.*"

"The righteous *shall inherit the earth*, and *dwell therein forever.*"

"Blessed are the meek, for they *shall inherit the earth.*"

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"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, *and we shall reign on the earth.*"

One more remark and I have done. Shakspeare is not content with destroying "the great globe itself," but includes in the annihilation, "Yea, all which it inherits." The Holy Spirit tells us in the above texts, who are really and finally to inherit the earth. "The righteous;" "those that wait upon the Lord;" "the meek;" "such as be blessed of him;" those who are redeemed to God by the blood of Christ. When these shall be annihilated the earth will be, but not before. E. M.

THE DEAD OF THE SEA.

"And the sea gave up the dead which were in it."—Rev. 20:13.

UNDER the liquid pall of the ocean,
Paving its dark mysterious bed,
Crowned with the pearls of early burial,
Lie the forms of the sainted dead!

God from His throne is watching over them,
Christ is counting them as they sleep,
While ten thousand angel-sentinels
Guard the gates of the peopled deep!

Sea-flowers man has never discovered,
God has strown o'er His undefiled,
And gems that light up that grand mausoleum,
Mark the place of each martyr-child.

Requiems sung by Ocean's voices,
Plaintively solemn, sweet and low,
Attuned to the cords of its wild melodeon,
Lull to their rest the sleepers below!

"Resting in hope" of the bright to-morrow,
Calmly they wait till the dawn appears,
When the sea shall restore with a sigh of sorrow,
The forms embalmed in its briny tears.

From the silent depths of the Arctic waters,
Slowly shall rise the Esquimaux,
Vested in robes whose stainless whiteness,
Rivals the hue of his native snow.

From a milder clime, where the chiming billows,
Ebb and flow with the gentle tide,
Christ shall gather his hidden "jewels,"
To deck the brow of His peerless "Bride."

And where the wings of the wild tornado,
Sweep the main with its stormy breath,
He'll waken to Life its quiet sleepers,
And break the bands of the tyrant Death.

From every bay, and lake, and river,
Forms of beauty shall meet the sight,
Crowds from their crystal graves arising,
To meet the Lord in *His* car of light.

Up in his beautiful "cloud-pavillion,"
The mansion of rest prepared so long,
Above the sounds and sobs of wailing,
He will gather the glittering throng.

WILDERNESS, KY., 1866.

THE GATHERING OF THE SAINTS.

"Gather my saints together unto me."

THEY come, they come! a mighty throng,
Of every nation, kindred, tongue,
Of every age and clime;
From East and West, from either pole,
The countless myriads onward roll
Of saints redeemed in time.

Redeemed in time, but now to be
Thrice blessed throughout eternity,
With Him who for them bled:
Before the Throne I see them stand,
I see a harp in every hand,
A crown on every head.

And now I hear their harpings high,
Tumultuous strains of melody
Through heaven's wide arches ring;
By doubt and fear too long repressed,
Bursts the wild joy from every breast
At sight of Zion's King.

In all that vast, adoring crowd,
There's not a knee that is not bowed,
Though every heart beats high:
No harp but joins in sweet accord
To praise the universal Lord
Of ocean, earth, and sky.

But what the strange, new song they sing,
Save Zion's host and Zion's king,
Not one may understand:
A song of more than mortal birth—
They could not sing that song on earth,
Far from their own dear land.

F. W. H.

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Selections.

CHRISTENDOM IN THE LAST TIMES.

Extracts from a Sermon by Rev. Stuart Robinson, preached before the Presbytery of Louisville, Ky., April 11th, 1866.—(Text,—2 Tim. 3: 1-16.)

You will observe in the first place, that unbounded as is the confidence of the Apostle in the power of the Gospel, neither he in this place, nor the inspired writers anywhere else, give any countenance to the dreams so popular in these last times, of a progress of society under the Gospel with its Christian reforms and philanthropies, to a golden age of universal perfection. Nor do they give any ground for the infidel scoff and cavil, so popular also in these last times, that Christianity is a failure; because, in spite of all the efforts of the church, the society, even of Christendom, is still so largely corrupt, insincere, selfish, God-despising, sham-worshipping, sensual, devilish. Nay, they give no ground, either for the disappointments and despondencies of that Arcadian piety which, assuming the saintly perfection of the church, anticipated nothing but peace, purity, and love, within its sacred inclosures, and having failed to realize its ideal, falls back in censoriousness, uncharitableness, distrust, and unbelief. For it is evidently within the limits of Christianized communities, and even of the church itself, that the Apostle prophetically sees these "men that shall be *lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.*" That he anticipates the realization of this appalling list of sins within the limits of Christianized communities, and among those making pretence to religion, is very manifest from the last item in the catalogue—"*Having a form of godliness, but denying the power thereof.*"

The predictions of the Scriptures uniformly represent that humanity shall go on from generation to generation, until the era of millennial glory, exhibiting the same depravity and the same passions, even under all the light of the Gospel; and that the Gospel, parallel with the progress of humanity, shall gather out of the corrupt generations Christ's elect, by the same exercise of Divine power and grace that converts the most fierce and savage of the species. Nay, that even the visible church shall constantly be liable to corruption from the world without, and from unsanctified nature within its inclosures And, therefore, not only shall the tares continue to grow with the wheat till the reapers come for the harvest, but not unfrequently the tares shall utterly choke out the wheat in large portions of the field.

Having drawn this general outline of the picture, the Apostle proceeds to point out the influences at work in the church to produce such corruption of faith and morals. And here he presents certain portraits of character which may well lead us to study, with special interest, both the perils and the antidote in the infallible Word of God which he sets before us.

The first of these special portraitures, in filling up the picture, is the religious pretence of the errorism of the last days. For observe, the special peril here described is not from the "scoffers," whose coming in at the last days the Apostle Peter predicted, but rather from hypocrites whom both the Apostles Peter and Jude predict and describe as "false teachers, who shall privily bring in damnable heresies, even denying the Lord that bought them," (2 Peter 2: 1); and as "certain men crept in unawares, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ. (Jude 1: 4.) Yet all this is done under the guise of a form of godliness. Nay, generally, as we see from the fulfilment, under the guise of a form of *extra* godliness. The Church of Jesus Christ, as he hath organized it, is represented by them to be a laggard and a sluggard in the great movement of philanthropy for the regeneration of humanity. So far advanced is this new and improved form of godliness, that even Jesus and His Apostles, though pat-

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ronizingly smiled upon as well-meaning men, are regarded as far in the rear of the modern philanthropy. But especially are the Apostles far in the rear of the improved form of godliness whose flexibility so readily adapts itself to the tastes of men, and thereby beguiles them into the kingdom of God. It devises, now a poetic religionism for the sentimental; now a gorgeous ceremonial for the lovers of the æsthetic; now penances for the self-righteous; now indulgences for the lovers of pleasure; now fires the zeal of bigots with "genealogies and old wives' fables;" and now assures the careless and sluggish Gallios that it is "no matter about belief if one is sincere." In short, while it quiets the cravings of the human soul for a religion of some sort, it skilfully adapts itself to every phase of human self-love and human weakness. It preserves, for policy's sake, the semblance of Gospel religion; but under well-feigned zeal for its outward form, it assiduously subverts its power.

A second feature in the picture is the very peculiar *propagandism* of this sham religion—"which creeps into houses and leads captive silly women,"—*gunaikaria*—in the neuter, and hence the word may well be taken as descriptive of the brainless of either sex. This is the remarkable characteristic of *most* mere formal religionism, that its propagandism expends itself, not in going forth to "the highways and hedges," nor to the people that sit in darkness and the shadow of death," but in creeping within the inclosures of the covenant, either to seduce off its victims or to infuse into the weak minds self-conceit, self-righteousness, dissatisfaction with the law and ordinances of Christ's house, and suspicion and distrust of those who administer them.

A third feature in the picture of this sham religion of the last days is its *purely negative* character—"*Ever learning and never able to come to the knowledge of the truth.*" How apt the description of that religionism which, while professing to accept the Gospel as Christians, assures us at the same time that nothing is settled as the positive truth of God, but all things are open to dispute as mere opinions. It has no faith, but only an opinion. Its gospel is not "*credo*"—"I believe," but ever "*nego*"—"I deny." Its prayer and confession is not "Lord, I believe, help thou mine unbelief," but "Lord, I deny, reject, eschew all creeds, *reward* Thou mine unbelief." The creed, or rather the *no-creed*, on which it founds its hopes of salvation—no, not of salvation, for it neither needs, nor would accept salvation—but on which it founds its hope of heaven, is, "I believe not God as maker of heaven and earth, since I know not whether heaven and earth were *made*, or only developed; I believe *not* Jesus Christ *the* Son of God, for all of us are in like manner sons of God. I believe *not* the Holy Ghost, in any sense of a personal Spirit and sanctifier, but only as a figure of speech. I believe *not* that we are justified by faith, but every one of us will for our works be rewarded with God's favor. And as to other points, I have not been able to come to the knowledge of the truth; and even if I had, could not say I believe, since that would trammel free thought with a creed."

Another feature of the picture is the *plausibility and ingenuity* of the teachers of this sham religion; they shall be able so to counterfeit the truth as to deceive even the very elect. "As Jannes and Jambres withstood Moses,"—counterfeiting the very miracles intended to demonstrate the presence and power of Jehovah with him, and thereby destroying the effect of the miracle on Pharaoh's mind—"*so do these also resist the truth.*" They counterfeit the very seal of heaven, and so counterfeit the current coin of Christ's kingdom, that the real people of the kindom are imposed upon by their high-sounding phrases of faith and piety!

Brethren, those of you who are at all familiar with the current style of the insidious infidelity of these times—its pretended zeal for the honor of Christianity—its affected sighings after a more spiritual faith than either Moses and the Prophets, or Jesus and his Apostles, teach—its noisy philanthropism—and its pretentious claims to have met the demands of science and the progress of modern thought—will readily perceive that the aged martyr here paints no ideal picture, nor a picture either of men and things only of the ages gone by!

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THE PRESENT DISPENSATION.

By the Present Dipensation, we mean that condition of things under the Gospel, extending from the first advent of Christ to his second appearing; or, strictly speaking, from Pentecost to the revelation of the Son of Man from heaven.

It is important to have right views concerning the various Divine dispensations, so as to distinguish one from the other, and to see their relation to each other. It is also desirable that believers should not only know and love that part of God's word which refers to their own salvation, but should also have light into, and feel a deep interest in dispensational truth.—Many true saints think that they do well to overlook this; and consider that whatever does not bear, or seem to them to bear, directly on their own personal benefit, is unnecessary and perhaps injurious. Those who act thus must, of necessity, confine themselves to a very small part of God's word, and shut themselves out from many facilities for communion with God.

The Present, or Gospel Dispensation, is a very glorious one. It exceeds in glory. The names of the Gospel as a revelation from God are very expressive: "The Gospel of peace;" "the Gospel of the grace of God;" "the glorious Gospel of the blessed God;" "the Gospel of Christ;" "the Gospel of salvation;" "the Gospel of the glory of Christ;" "the most holy faith; "the power of God unto salvation;" "the manifold wisdom of God;" "the unsearchable riches of Christ," &c. &c. The titles given to the dispensation of the Gospel, and the contrasts often instituted between it and that which preceded it, show its excellency. (Heb. 8; 2 Cor. 3.) It is called "the kingdom of God, of Christ, of heaven;" "the acceptable year of the Lord;" "the day of salvation," &c. &c. Thus God is exhibited in the glory of His perfections, Christ is seen in His beauty, and the Holy Spirit in His power and love.

The responsibilities of all to whom this dispensation comes are very great. The Lord taught this fact as regards those to whom He announced the kingdom of God, and showed in the strongest language the fearful doom which rejecters of so great a salvation would realize. (Matt. 11: 20–24.) In Matt. 21: 43, He foretells that the dispensation would be transferred from the Jews to the Gentiles: "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Thus the Gentiles, among whom the Gospel is promulgated, are placed in a very solemn position. God holds them responsible according to their advantages and their profession. This transfer of dispensational advantages is most fully treated of in Rom. 11: 15–22. How should we Gentiles ponder this passage? It teaches that Israel is not finally or fully cast off—only *some* of the branches are broken off," the Gentiles partake "*with them*." The breaking off is only for a time. Events have proved that the dispensation has mainly been in Gentile lands and in Gentile hands for many ages. The Apostle solemnly warns these favored Gentiles of their duty and danger. Israel failed, and is "broken;" if Gentiles fail they will not be spared, but "ground to powder."

The privileges of those who believe in Jesus are very great indeed. It is a dispensation of spiritual blessings to be realized now. Faith is the great thing required of all who hear the word; under the Gospel there are no spiritual blessings for any one without faith. Until Christ is received, nothing is really possessed. But everything blessed belongs to the believer. He is justified (Rom. 5: 1); he has life in Christ's name (John 20: 31); he is made a son of God (John 1: 10–12); he is one with Christ, and with the Father in him. (John 17: 21–23.) Such are possessors of the Holy Spirit (John 7: 39); they are "sealed by him to the day of redemption" (Ephes. 1: 13); and such shall be eternally saved.

Those thus privileged are laid under the deepest *obligations*. "The love of Christ should constrain them" to live to Him "who died for them and rose again." The mercies of God should persuade them to "present their bodies as living sacrifices." Their calling is high and heavenly, and they should seek to walk worthy of it, and to please God more and more. To walk in the light, as God is in the

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light, to walk in love with God's people—their fellow members and heirs—to work in the church, and to witness to the world as opportunity offers, should be their constant aim.

When we consider the adaptation, glory, and freeness of the Gospel, and how it meets man's lost condition—can cure all his diseases, satisfy all his desires, and endow him with an eternal portion—we might conclude that all would welcome it. But it has not been so. It has been despised and perverted, covered over with superstitious rites, and yoked with "philosophy, falsely so called." Many have paid it outward homage, but yielded no adoration of heart or obedience of life. Whole nations have trodden it under foot, and persecuted those who loved it. This has been done almost everywhere in Christendom, and in many places for ages. Thus the fearful depravity of man's heart has been displayed, and a long reckoning of insulted mercy recorded on high for infinite justice to avenge.

The wrath threatened must come, for "the Gentiles have not continued in God's goodness." In the synagogue of Nazareth, the Lord Jesus closed the book when He had read the words, "to preach the acceptable year of the Lord;" but He will open the book at the next words before long, and will also say, "The day of vengeance is in my heart, and the year of my redeemed is come." (See Isa. 61: 2, and 63: 4.) If we look back on the facts of history as regards man's treatment of the Gospel; look *round* on the present condition of things, and look *into* God's Word, and read His prophecies and purposes as regards the future, we must feel that the position and prospect of Christendom are very solemn. Christianity was early corrupted. Ritualism and priestly assumption soon became triumphant. Popery, Mahometanism, the Dark Ages, Protestantism, failing in most places, and everywhere abounding wickedness—meet our eyes in the past. If we gaze now on France, Russia, Italy, Spain, Germany, and many other countries bearing the Christian name, what do we behold? Only think, too, of Europe, with some four millions of men trained for war, and many of them thirsting for the bloody fray. Think, too, of the fearful immorality, the wide-spread prevalent infidelity—the prevailing rapacity and worldliness, among millions even in our favored land. Then America: what sad scenes and fearful crimes are there! Think, too, of the spread of semi-Popery in England and its colonies; of skepticism among learned divines in high places, and a disposition to foster various false religions by government patronage; and we have a picture, which, studied in connection with our privileged condition, may well make the stoutest heart quail even for Britain, especially when we read the woes with which unfulfilled prophecy is laden.

There can be no doubt but that all things are tending toward a fearful crisis. Those evil principles and practices referred to, will lead on to the development of the "Man of Sin" so long foretold, even "the Antichrist," in whom all evil will be headed up and exhibited, and whom the Lord will "consume with the Spirit of His mouth, and destroy with the brightness of His coming." The parables of the Lord Jesus, and the predictions of the New Testament, are directly opposed to the popular expectation that the Gospel dispensation will glide into the Millennial glory. "The sower and his seed," scattered over four kinds of ground, "the wheat and the tares," "the drag net," "the wise and foolish virgins," "the widow and the unjust judge"—show that there will be no Millennium *before* the Lord comes. His own prophecy in Matt. 24, sternly forbids such an expectation; and nowhere do we find the Apostles looking for such a time *before* the "end of the age." Paul, Peter, Jude, James, John, all speak of "the last days" as evil times; all foretell apostasy, and most of them the coming of "Antichrist." All, without exception, dwell on the Lord's personal coming as the one event to be desired, which shall close a dispensation so full of blessing on God's part, so stained with man's apostasy and wickedness, and which shall introduce the Millennial dispensation of universal blessing.

But let none conclude that the Gospel has been a failure, either as regards God's purpose or actual results. It will accomplish what God pleases. (Isa. 55: 10.) A people will be gath-

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ered for God's name (Acts 15 : 14), even "a multitude, which no man can number." (Rev. 7.) It will be a witness to the nations, leaving them without excuse (Matt. 24 : 14); yea, doubtless many other ends will be answered by it worthy of its great Author, and full of instruction to the universe.

The belief that the evil around us will end in a fearful apostasy, and in terrible judgments, should have a twofold effect upon us. We should stand apart from all which God has doomed, renouncing all principles that are not of God. We should diligently make known the special truth which the times require. Let the invitation to come to the water of life be clear and earnest, and the warning of the coming woes be faithful and tender; then we may hope through God's blessing, by all means to save some, who shall be owned by the Lord in the day of his glorious appearing.

Editorial.

GET RID OF SIN.

THIS is more than can be done by your own power. Sin is a consumption, which no skill of man can cure,—a cancer whose roots have struck into the spirit, which nothing short of Omnipotence can kill. But there is a remedy. Salvation from its guilt and power, its condemnation, and its defilement, is within your reach. "*The Blood of Jesus Christ cleanseth from all sin.*" His Gospel believed, His favor sought, and His commands obeyed, is redemption. Forsake your evil ways, and wrong thoughts, and lay hold of the offers made to the repentant, and you are accepted, and your sins are blotted out. The way is open; it is plain; it is effective; it is free; it is proclaimed to you now; and there can be no excuse for delay. Be exhorted, then, and set yourself to get rid of sin.

Get rid of it; for it is opposition to God, and to all good. You denounce the slander which alienates friends. You abhor the selfishness and ingratitude which sets a son against his father. You detest the spirit of rebellion which brings the subject into collision with his lawful sovereign. Then be the foe of sin, for that is alienation from the best of friends, infidelity to the tenderest of fathers, and revolt against the greatest and worthiest of sovereigns.

Get rid of sin; for it is a loathsome thing. It is a filthiness of the flesh and of the spirit. It defiles and ulcerates the whole moral man. It darkens the understanding, corrupts and biases the will, distempers and frenzies the affections, defiles and blunts the conscience, and prostrates the heaven-born spirit, sick and bleeding, into the arms of the flesh. It transmutes what was made in God's image, into a mass of putrid ruin, and arrays what was created but a little lower than the angels, with the loathsomeness of death and the grave.

Get rid of sin; for it is full of all deceit. What it promises, it will never make good. The enjoyment, pleasure, and freedom which it holds out, it cannot impart. Like the fabled charm of the serpent, it lures to destroy. Like those misty risings from the sea, which the mariner often mistakes for the shore, but which ever evade him as he approaches, so are the gilded prizes and joys with which sin beguiles the simple.

Get rid of sin; for its nature is to spread. When Satan transgressed, he soon drew multitudes of the heavenly orders with him. Man became a sinner by contact with the father of sin. And the great red dragon of the Apocalypse drew down with him "the third part of the stars of heaven." The atmosphere of it is infected, and tends to infect as far as it is carried. Pity others, if you will not pity yourself.

Get rid of sin; for even heaven has suffered from it. How it got there, we know not; but it has been there, and has left a fearful record of its doings. It there seized on angels, and carried ruin in among celestial orders. It put

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a seal of eternal silence upon lips that once warbled heaven's highest hallelujahs. It eat out every noble impulse and generous affection from bosoms which once glowed with the perfection of the uppermost worlds. It soiled and spoiled the robes and crowns of principalities and powers. It mangled and rent the society around the throne of God. It laid waste a portion of the territory of the blest. It dragged down mighty spirits from the heavenly temple, and incarcerated them in everlasting darkness. And what it has done, it is constituted to do again, if entertained.

Get rid of sin; for nothing has ever so blighted our world. It struck from Adam's brow the crown of dominion derived from his Creator; filled him with shame, remorse, unrest; disinherited him of Paradise; exiled him into a world which it has filled with curses, and made his home a Bokim—an Aceldama—a Golgotha. In all the wide, wide world, there is not a tear which sin has not drawn, nor a pain which it has not started, nor a death or bereavement which it has not caused, nor a grave which it has not dug, nor a wreck of hope or happiness which it has not occasioned.

Get rid of sin; for it is this that forced the humiliation of the Son of God, if men were to be saved; that sent a thrill of death-agony through His great holy heart, and crushed and bruised His soul till nature's self was startled, and a cry went forth which shook the universe.

Get rid of sin; for sin dug hell, and lighted all its fires, and gave sting to all its torments, and is dragging all on whom it is to an inheritance of ever greatening anguish and unending horrors.

Get rid—get rid of sin; You are frightened at other alarming plagues. You fly from the raging pestilence. You resort to any inconvenience, to save yourself from bodily ailment. Why, then, not fear sin, whence springs every other plague and pain, which is already doing its death-work in you, and which is annually carrying its millions to the fiery tomb of hell? You carefully eschew all other poisons, and seek to guard against all other evils. Why then give place to the ill of all ills, and roll the deadliest of poisons as a sweet morsel on your tongue, and court the curse under which creation groans, and hug perdition to your heart!

O, get rid of sin! Or, do you expect to find satisfying sweetness in unceasing tears, and charming melody in unending groans, and a happy home in the Dry Tortugas of the universe? Go on, then. Press your mirth and revelry, your unbelief and prayerlessness. Swell your merriment till it rings in the chamber of death. Shout to the kindling of fires that drink your life. Dance on your mother's grave. Leap with hallelujahs into the dread abyss. You will soon have your fill of wretchedness, and an everlasting carnival of distraction, singing forever the undying wail, "*I knew my duty, but I did it not.*"

THE MASTER'S RISING UP.

Every word of God is pure; and all Scripture is given by inspiration of God. Hence, every phrase and every word in the Bible is selected with the utmost care; and even metaphorical language only conveys more vividly some great literal fact.

There is, in Luke 13:25, a very remarkable passage: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us.'" Why should it not be said, simply, "When once the master of the house hath shut to the door?" Is it not singular that it should first be specified: "When the master is risen up?" Has not this "rising up" a peculiar significance? It seems to point out the very first act in the closing drama of this age or dispensation, at the great *parousia* of Messiah.

It is remarkable that in the parable of the Ten Virgins, we are told that when the Foolish Five apply for admittance, they, too, find the door shut. This is *after* the whole Church goes forth to meet the bridegroom; which event, itself, *follows* the translation of the Eagles. In Luke 13:25, we have two distinct acts; first, the rising up of the master; secondly, his shutting the door. This suggests solemn thoughts. Let us see whether the same idea is not presented elsewhere in the Scriptures. Psalm 102:13. "*Thou shalt arise*, and have mercy

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upon Zion, for the time to favor her, yea, the set time, is come." But (5 : 16), "When the Lord shall *build up* Zion, He *shall appear in His glory.*"

Isaiah 2 : 19, 21. "*He ariseth*, to shake terribly the earth." "Cease ye from *man.*" It is in "that day."

Isaiah 26 : 21. "Behold, the Lord *cometh out of His place* to punish the inhabitants of the earth." And what then? "*Come, my people*, enter thou into *thy chambers*, and SHUT THY DOORS ABOUT THEE; *hide thyself*, as it were, for a little moment, until *the indignation* be overpast." It is in "that day."

Micah 1 : 3. "Behold" (first) "the Lord *cometh forth* out of His place, and" (secondly) "will come down." It is when the mountains shall be molten under Him.

Zechariah 2 : 13. "Be silent, O all flesh, before the Lord; for He is *raised up* out of His holy habitation." It is in "that day."

Isaiah 32 : 20. "Now *will I rise*, saith the Lord, now will I be exalted, now will I lift up myself." It is in the time of the treacherous spoiler.

Psalm 12 : 5. "Now *will I arise*, saith the Lord." Is. 14 : 22. It is when the godly man ceaseth.

Isaiah 28 : 21. "The Lord *shall rise up* that He may do His strange work." It is in the time of the overflowing scourge, and the consumption determined upon the whole earth; when their *agreement with hell* shall not stand.

Zephaniah 3 : 8. "Wait, until the day that I *rise up.*" It is in "that day."

Psalm 7 : 6, 7. (A most remarkable passage.) "*Arise*, O Lord, lift up Thyself. So SHALL THE CONGREGATION OF THE PEOPLE COMPASS THEE ABOUT: for *their* sakes, therefore, return Thou on high." (First-born among many brethren.) "O, let the wickedness of the wicked *come to an end.*" V. 9; Ps. 3 : 7.

Psalm 44 : 23, 26. "*Arise*, cast us not off forever." It is the wail of scattered Israel.

Psalm 68 : 1. "*Let God arise!*" (The glorious *epiphany.*) It is the trumpet-note of the magnificent sixty-eighth. It is *when the Almighty scatters kings*, AND IT IS WHITE AS SNOW IN SALMON.

Thus it clearly appears that the Master's Rising Up is always represented as being an act connected with the final deliverance of the saints, and that it precedes the judgments of that Great Day, as a distinct act. "Veschottetu rabbim, vethirbeh kadaath." (Dan. 12 : 4, last clause.)

We conclude with the prayer of the Psalmist: "*Return*, O Lord! How long? O satisfy us *early* with Thy mercy!" Ps. 90 : 13, 14. "In Thy majesty prosper Thou, ride Thou!" Ps. 45 : 4. "Even so, Amen. *Come*, Lord Jesus! Come *quickly!*" E. E. R.

A NEW OPPONENT.

A RECENT number of the *Quarterly Journal of Prophecy* gives an account of a new volume, by the author of "*God is Love*," written with the expressed intent to extinguish Millenarianism. We have not seen the work, but many of its statements are so fully quoted by the Journal, that we are at no loss to ascertain its character. We select a few paragraphs, with the substance of the observations upon them in the review from which we extract them.

I. HE MAKES A PROPHECY.

"The time will come when the Millenarian scheme will completely collapse, just as it did in the third century immediately after Origen made his attack on it."* "I firmly believe, not only that the day will come, but that it is not distant, when we shall witness the extinction of the Millenarian scheme."

Perhaps this may turn out to be true, for it is written, "When the Son of Man cometh, shall he find faith on the earth?"

* It says a good deal for a doctrine that it was attacked by Origen, however the author may exult in such an ally. Origen denied the Godhead of the Holy Spirit; he denied future punishments; he denied most fundamental doctrines; he was a thorough rationalist; and it is no discredit to Chiliasm that he disliked it. But as to its being extinguished by him, we have only this to say, that *Jerome* lived and wrote more than a century and a half after him (Origen died 253; Jerome 420); and he tells that he was rather afraid to write against the literal interpretation, as most Christians (*plurimos* is his word) in his day were Chiliasts.

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Many things seem to threaten this. The large and influential section of the community known as "Broad Church" is dead set against us, and against all literal interpretation. The Socinians are all against us to a man. The rationalists scoff at us, but, generally speaking, leave us alone. The Tractarians, with one or two exceptions, are opposed to us. The Romanists condemn us as special heretics, for millenarianism is one of the standing heresies against which Rome has always protested. The Spiritualists are all against us. The philosophy of the age derides us. So that we have no allies or sympathizers outside. These numerous and hearty opponents of ours will be glad to learn, from an "evangelical" pen, the certainty of the speedy bursting of the millenarian bubble. They bear us no good-will, and will hear of our extinction with unmingled satisfaction.

II. He has an Impression concerning Dr. Chalmers.

"I have an impression that though Dr. Chalmers held certain views relative to the new earth in his early days, and preached his famous sermon on the subject, in later years he considerably modified this idea, if indeed he did not abandon it altogether." P. 86.

It is not very safe to rest on mere "impressions;" written documents may utterly refute them, as they do in this case.

In October, 1827, Dr. Chalmers thus writes concerning McCulloch and his Lectures on Isaiah: "He is not a millenarian, *which I am now very much inclined to be.*" (Corresp. p. 323.) In January, 1847, he thus writes to Dr. Bonar (of Kelso): "To the former (your prophetical views) *I approximate much nearer than I did in my younger days.*"

Dr. Chalmers's "Daily Scripture Readings," published the year after his death, give "impressions" quite the contrary of those advanced by this new opponent. We quote a few:

Ps. 50: 1–6. "This is a remarkable psalm, and the subject of it seems to lie within the domain of unfulfilled prophecy. There has been no appearance yet from Mount Zion at all corresponding with that made from Mount Sinai. And I am far more inclined to the literal interpretation of this psalm, than to that which would restrict it to the mere preaching of the Gospel in the days of the apostles. It looks far more like the descent of the Son of Man on the Mount of Olives, with all the accompaniments of a Jewish conversion, and a first resurrection, and a destruction of the assembled hosts of Antichrist. The saints here summoned are those within the pale of the everlasting covenant ratified by the blood of the sacrifice of Christ. The address here given is like that from the Son of God now manifested to the Jews, who had returned, though yet unconverted, to the Holy Land; but who, now hearing the words as well as seeing the person of Him whom they had pierced, are born in a day by the impressive remonstrance and overpowering spectacle."—"Posth. Works," 3, 51.

Ps. 68: 18–35. "Mixed up with all the literalities of the typical, the great Antitype shines forth in this high, sacred composition. We have positive evidence for Christ in this psalm, in Eph. 4: 8,—after which we need be at no loss for objects in the future triumph and victory of His cause adequate to the loftiest expressions which we here meet with. . . . There is every likelihood of allusions here to the great contest of the Book of Revelation. . . . But God has in reserve for His people still another restoration. He will bring them again, as of old, from Bashan and the Red Sea to their own land. His people will 'see Him whom they have pierced,' perhaps when his feet stand on the Mount of Olives, and Jerusalem will again become the great central sanctuary by becoming the metropolis of the Christian world."—(Ibid. p. 69.)

Isa. 24: 13–23. "In this prophecy isf ore-shown a visitation upon the earth still future—which is to emerge the millennium,—how emphatically told in this place!—when the Lord shall reign in Jerusalem, and before His ancients gloriously."—(Ibid. p. 288.)

Isa. 25. "This song may have been called forth by the literal or typical deliverance which it celebrates—but suits also the anti-typical, the great ultimate deliverance and enlargement so impressively spoken of at the end of the last chapter. . . . In Mount Zion—now

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the metropolis of the Christian world—shall there be a great spiritual feast for all the people. . . . For verse 8, see 1 Cor. 15:54. Can this be that in the millennium there will be no death? Surely they who partake in the first resurrection wilt not die over again."—(Ibid. p. 289.)

Isa. 52. "It is quite obvious of this prophecy that it expands beyond the dimensions of its typical event, and that it relates not to a past but to a future and final deliverance of the Jews. . . . Their seeing 'eye to eye,' makes for the personal reign of Him whose feet shall stand on the Mount of Olives."—(Ibid. p. 326.)

Isa. 64. "This is the Church's prayer for deliverance, and by such manifestations, too, as might very probably be given prior to its millennial establishment in the world. There may be a geological catastrophe—a something on the large scale, similar to what took place on Sinai when God appeared to Israel. Let us wait in faith for the coming of the Son of God."—(Ibid. p. 338.)

Isa. 65:17-25. "It is delightful to mark how an expression so general as that of the new heavens and the new earth, and therefore of the great and general renovation, should be blended with the expression of God's special kindness to his ancient people—proving that the Jews are to bear a prominent part in the establishment of the next economy. We are greatly wanting in the details of the millennium; and perhaps from the want of scriptural data for the determination of them. We cannot think of those who bear part in the first resurrection that they will again die; but will none of the righteous die? And if not, what is meant by the child dying a hundred years old? And in contrast with him, the sinner, who, though he should live a hundred years, will be accursed. We doubt not that there will be two contemporaneous societies at that period—the righteous and the wicked, who are without, and will not be permitted to hurt or to destroy in all God's holy mountain. Again, will there be a change in the laws of animal nature, that the carnivorous shall cease being so; or are these figures only figurative? The earth, with its curse fully removed, will be greatly more productive, and so as that men shall not labor in vain, as now.—(Ibid. p. 339.)

III. He finds no Millenarianism in Charles Wesley.

"I have been unable to meet with anything in the Hymns of Charles Wesley in which the Millenarian element is discernible."—P. 72.

The following quotations from "Short Hymns by Charles Wesley" will serve to show with what sort of spectacles this new opponent must have read that chief singer of the Methodists:—

"Son of man we long to see
Thy last and brightest day;
When, oh, when shall all things be
Subjected to Thy sway?
On all flesh Thy Spirit pour,
That every soul its Lord may own,
Seated in full glorious power,
On Thy millennial throne."—Vol. 1, p. 306.

"*Expecting Me on earth to reign,*
My people shall not wait in vain,
But saved and perfected in One,
Shall see me come triumphant back,
My train increase, My joy partake,
And share my everlasting throne."—Ib. p. 358.

"That place where once I walked below,
On Olivet I will appear;
My bleeding feet to Israel show,
While those who pierced behold Me near.
Again I will forsake My throne,
And to My footstool, earth, descend,
And fill the world with peace unknown,
With glorious joy that ne'er shall end."
—Ib. p. 378.

"Happy with *those that first arise*
Might I my lot obtain,
When Christ descending from the skies
Begins His glorious reign."—Ib. vol. 2, p. 64.

"Jesus, come, the world's desire,
. . . . . .
Come no more a man of woe;
Come, and all Thy grandeur show.
King of kings, appear again,
Glorious with thine ancients reign."—Ib. p. 100.

"*Come, my God, Jehovah, come,*
With all Thy saints appear;
Antichrist expects his doom,
And we Thy kingdom here."—Ib. p. 115.

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' Before the final general doom,
We know Thou wilt to judgment come ;
Thy foes destroy, thy friends maintain,
And glorious with Thine ancients reign."
Ib. p. 185.

IV. He makes a Handsome Admission.

"Certainly no such thing as a Unitarian millenarian is anywhere to be met with. The only seeming exception to this is the case of Dr. Priestly, but I shall show hereafter that he was no millenarian, in the proper sense of the term. Such a person would indeed be an anomaly. Millenarianism, in the sense of the personal reign of Christ, invests our Lord with, for a time at least, even a greater visible or manifested glory than God the Father himself ; and therefore it would be a contradiction for those who regard our Lord as only a mere man, to believe or delight in the universal supremacy and transcendent glory which the millenarian hypothesis ascribes to Him."

V. He is alarmed at the Doctrine of the Rapture of the Saints.

"Let us only just try to realize in our minds the circumstances under which this supposed rapture of the saints is to take place, and the consequences which will ensue. Two merchants may be engaged in some important business transaction, and, in the midst of a sentence spoken by the one partner to the other, either may be instantaneously caught up and the other left. Two parties may be standing at the altar, and the clergyman, when in the very act of pronouncing them man and wife, but before the sentence has been finished, may, in a moment, in the twinkling of an eye, vanish from the sight of those who, in a few seconds more, would have been lawfully married. Or the bridegroom, or the bride, might be the subject of the rapture, leaving the other in the body. Or a large congregation, met on the Lord's day for the worship of God, may be all engaged, with equal seeming devoutness, in singing the praises of the Most High, or in listening with apparently the most profound attention to the sermon, and one-half, or less, or more of the congregation, with or without the minister, may vanish from the sight of the remainder literally in an instant. Were such circumstances ever to occur, millenarians would assuredly be awfully in the right when they say that this coming of Christ to take up His Saints in a moment, without the slightest previous intimation of what was about to happen, will be a time of terrible sifting."

Of course it will, and therein is the power of the doctrine. Blessed is he that watcheth.

THE FOREIGN NEWS.

The accounts from abroad are of the most ominous character. The Emperor of the French has made a proposal to England to adopt the policy of armed neutrality, so that if the Conference should prove refractory, France and England might assume a warlike attitude, and force an acceptance of the decisions which a majority of the mediating powers may come to.

The French and English fleets are about to make a cruise together in the Black Sea. The trouble between Turkey and the Principalities is now added to the other European complications, the Government of the Sultan having found it necessary to order a large military force of observation to the line of the Danube. A Turkish fleet of thirty vessels has, meanwhile, made its appearance in the Adriatic, possibly to be ready to repay the services of Sardinia in the Crimea, if actual hostilities should commence.

The possible acceptance of the proposal for a Conference by the three European Powers most intent upon war, revives the hopes of those who pray for peace. And yet, looking to the broad field of discussion opened up in the question of territorial compensation, it seems almost like hoping against hope to expect a pacific settlement. The assignment of Venetia to Italy, of the Danubian Principalities to Austria, of a portion of the Danish Provinces to Prussia, with the restoration of the balance to Denmark—even were these various allotments possible—would so disturb the balance of power, that other compensations, in endless variety, would most assuredly be pressed upon the Conference. And the disposal of the German-Italian quarrel would simply be the opening of the whole settlement of 1815, and eventually involve the whole European world in complicated and sanguinary strife. War seems to be inevitable, and all the symptoms indicate a fearful commotion close upon the world, which must shake, if not revolutionize, it from one end to the other. God is at work "overturning," until He shall come whose right it is to take the Kingdom, and to reign in peace forever.

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The Prophetic Times.

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Special Contributions.

THE EARTH RESTORED TO THE BROTHERHOOD OF THE HEAVENS.

As, perhaps, most of your readers are believers in the earth's change, and not in its destruction, it is unnecessary that I should dwell at length upon this point. All Christians believe the earth came forth from the Creator's hands very good. There was no blight—no mar upon it. It was worthy of its Creator, for even His all-seeing eye could see nothing wrong in it or about it. But now earth lies under the curse—creation suffers for man's sin. Shall that curse be removed, or shall the earth be abandoned and annihilated, because the Usurper has made it the seat of his dominion? Is it the mission of Jesus to destroy his own works, or Satan's? Like His throne, "the earth abideth forever." Under His new-creating hand, the curse will be removed. Rev. 21 : 5; 22 : 3.

Earth was originally a noble compeer of her sister heavens, as pure as any of them, and as free from the blight of sin. When her foundations were laid, "The morning stars sang together, and all the sons of God shouted for joy." Job 38 : 7. The holy inhabitants of other worlds rejoiced in her creation. In her there was no cause for anything except joy; but no sooner had man fallen than

"Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe."

"But creation [*ktisis*] was made subject to vanity not willingly, but by reason of Him who hath subjected the same in hope." (Rom. 8 : 20.) It was subjected "in hope," not in despair. Will He who hath subjected it in hope disappoint that hope? No, the Creator never begot anticipations and hopes which He will not meet. He will never disappoint the hope which He himself has originated. Hence, we are told in the next verse, "Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Had not God provided for and promised a glorious restitution, creation would have been subjected in despair, and not in hope. Then creation would not and could not have been represented as waiting with out-extended head [*apokaradokia*] in expectation "for the manifestation"—the apocalypse—"of the sons of God." Rom. 8 : 19. When, therefore, the apocalyptic day shall have arrived, the period of insensate creation's subjection to vanity will be past. Then all those things "spoken of by the mouth of all the holy prophets since the world [*aion, age*] began," "will be restored to that state from which they have fallen." Acts 3 : 21. The earth is one of those things spoken of by the holy prophets, and therefore will be restored. When God's rest day, Sabbath, seventh day, seventh aion, or "day of redemption," shall have passed, then the curse will be removed; and the earth, under a new habit or vestment [*schema*], shall appear more glorious than she was when her adorable Creator pronounced her very good. "The Son of God was manifested that He might destroy the works of the devil." (John 5 : 8.) He came not to destroy His own works, but to restore them. He came to undo, as far as He wisely can, the effects of sin. Earth is not Satan's work, but God's. Creation was not made subject to vanity willingly,

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and hence no assignable reason can be given why God should destroy it.

"The earth shall burn—from her ashes spring
New heaven and earth, wherein the just shall dwell."

God will not annihilate the earth, but will purify it. He will restore it to more than its original beauty and glory. Could Jesus Christ be said to destroy the works of the devil if He should either leave the least taint of sin on the unconscious earth, or should annihilate it? Either would be a grand victory of the arch-enemy—either a trophy for Satan. With intelligent man, the case is different, for he is a free agent. He may choose or refuse salvation. God offers to him the cup of salvation, and he may accept it, or, with impious hands, dash it from his lips—"trample under foot the blood of the covenant, and do despite to the Spirit of grace." Insensate earth can make no choice; therefore, God makes the choice for her. He rescues her from the destroyer, and makes her one of his trophies—a glorious trophy, worthy of Immanuel. Many other passages of Scripture might be adduced to prove that the earth will be restored, but I forbear.

Chemistry teaches us that nothing can be annihilated by fire any more than it can by water. It may be dissolved by fire—and that is the language of Peter—but not a particle of matter can be annihilated by it. Nothing short of that Almighty power which brought matter out of nothing can reduce it to nothing again; and God has nowhere told us that He will do that. The passing away of worlds, "as the baseless fabric of a vision," is the revelation of poets, and not of God. It is computed that it will require twelve millions of years for the sun, with its attendant planets, to perform one sidereal revolution around its sidereal centre. How long, then, will it require our sidereal system to perform one revolution around the grand centre of all sidereal systems? It will require the higher mathematics of heaven to decipher it. Is it then reasonable that this earth, to which God has made so many promises, and which has been the theatre of the most wonderful operations and manifestations that have ever been made to any world, should be blotted out of existence more than eleven millions of years before it has performed one sidereal revolution—blotted out of existence before it has performed one-twelfth part of its smallest sidereal revolution? The entire machinery of the heavens, in all its parts, is on such a scale of grand magnificence as to indicate permanence. There is also such a system of dependence—world on world, and systems on systems—as to warrant belief in the permanence of the whole. The eternal wreck of one, or annihilation of one, would seem to imply that the same fate awaits the others. Say not that the asteroids are an eternal wreck. Even the Word of God will not warrant us in saying that much; and, at all events, they are not annihilated. There is much evidence to convince us that He who will restore Sodom will restore that once glorious world, which now seems to be forever blasted by the fierce wrath of Jehovah. So, if the blight of sin is on Mars, that blight will be removed; and wherever a world has fallen, whatever may become of its inhabitants, that world will be restored.

The changed earth will also be restored to the great brotherhood of the heavens. It was once a loyal province of the great kingdom of the heavens, and it shall be so again. Though there are a great many provinces, there is but one great realm, whose head and king is God. Once every province was loyal, and it will be so again. Once God's will was done on earth as it is now done in heaven, and it will be so again. The kingdom then will be one, but the provinces will be countless; but all will be harmonious, united, and happy. This world was once a celestial province. It was as free from the curse and the displeasure of God as any other heavenly world. Its inhabitants were as holy, and their happiness as unalloyed, as that of any other heavenly world. But no sooner had earth's lord fallen than the curse of its Maker fell upon it:

"Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe.

Earth is now a revolted province in the realm of Jehovah. Its inhabitants have all heartily joined in the rebellion. They only wanted the power, and they would have dethroned their

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lawful Sovereign. They have had the will, and only lacked the power. But when the earth shall have been restored, their wills will all have been changed, their characters changed, and their bodies renovated, as well as the curse removed. Then Abraham and his seed will be put in possession of their promised inheritance. There will be a "heavenly country." (Heb. 11: 16.) And God will dwell with men on earth (Rev. 21: 3).

"The God of glory down to men
Removes His blest abode."

Then will be fulfilled the word of the Lord by Moses (Num. 14: 21), "But as truly as I live, all the earth shall be filled with glory of the Lord." Then the prayer of David will be answered (Ps. 72: 19), "Let the whole earth be filled with his glory. Amen, and Amen." David, understanding God's will, put up this desire of his heart. His prayer will be answered, for we have the solemn promise and oath of Jehovah that it shall be. In that blessed period, when God will dwell with men on earth, and the whole earth shall be full of His glory, is it any wonder that Abraham regarded it as a "heavenly country," and sought and desired it as such? His faith saw the glorious consummation, and even in death he embraced the blessed promise which secured it to him. * *

THE BLESSED HOPE.

(Continued from page 87.)

THE "appearing of the great God and our Saviour, Jesus Christ," is a "blessed hope," because thay that "love his appearing" will participate in all the glory that then will be revealed. You and I, reader, if possessed of this love, will see this restored earth. We shall not, indeed, dwell upon it. It shall not then be our home. Beautiful and happy as it will be, ours shall be a higher sphere, with the blessed company for whom mansions have been prepared. But we shall see this earth; shall love its old familiar haunts; shall enjoy its paradise of delights; shall mingle with its inhabitants; and shall join with them in manifesting forth the glory of Him who sitteth upon the throne.

We expect to stand in our lot at the end of the days, to witness this gathering together of the saints, and to participate in it. We know nothing about what is called "the intermediate state"—the state of the departed until the coming of the Lord. There are a great many different opinions about it. The Scriptures have given us no positive information. We only know that when the Lord shall appear, He will bring his saints with Him. Should we rest from our labors before that event, we expect to come with the Lord at His coming; should we be alive when that event takes place, we expect to be translated, and caught up in the air to meet the Lord and His saints in their coming. We expect then to be at this grand gathering—to see the separated generations, from Adam and the patriarchs, the prophets, the Apostles, and the martyrs, to those who have just left the earth. We expect to see them all coming together from the four quarters of heaven, friends and kindred looking for one another, and recognizing one another, and greeting each other in the wildest ecstacy of joy. We expect to see them clothed with white robes, and receiving their crowns, and adorning themselves for the marriage supper of the Lamb. We expect to see them entering into "the banqueting hall" of their Beloved. We expect to witness His loving greetings to them, and to hear the glad song of this multitude as, in thunder tones, they pour forth their anthem of thanksgiving and praise to Him who sits upon the throne, and unto the Lamb. We expect not only to see all this, but to participate in it. Many loved ones have gone before. It may be that there are many yet to precede us; but in that day we do hope to meet them with love undiminished by the lapse of time. Through the abounding mercies of our God, in Christ Jesus, we hope to receive a spotless robe and a crown of righteousness, and to enter in to the marriage supper, and to be greeted by the Lord, and to join in the new song of triumphant praise.

But, above all, we expect to see Jesus in His glory. Oh, we have seen Him in his humiliation! We have seen men disobey his commandments, blaspheme His holy name, tram-

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ple under foot His loving invitations, doing despite to the Spirit of grace, and counting the blood of His covenant an unholy thing. Our hearts have mourned, and our eyes have run down with tears, because men have thus crucified our Lord, and put Him to an open shame. But all this will be past then, and we shall expect to see Him in his triumph and his glory—"the Lion of the tribe of Judah"—the King of kings, and the Lord of lords. We shall see Him with His feet upon the necks of His enemies; the denier and the blasphemer, and them that pierced Him, wailing because of Him. We shall see kings and princes, and all peoples, bringing their tribute unto Him; for in that day, unto Him every knee shall bow, and every tongue confess. And in thus seeing Jesus, we expect to be like Him, to be transformed into His image, every vestige of sin, infirmity, and corruption passed away. The poor worm of to-day, entering into the joy of His Lord, sharing with Him in His glory, and thenceforward to be "ever with the Lord!" Reader, is not this a "blessed hope?" B. B. L.

THE AGE AND THE AGES.

In one of the early numbers of the "Prophetic Times" there was an article on Ephesians 3: 2, in which the writer showed that the phrase, "eternal purpose," ought to read, "*plan of the ages*," or "arrangement of the ages," and that the meaning of the text was, that the angels should learn the manifold wisdom of God by seeing His dealings with His Church in all the various ages or dispensations of religion, "according to the *plan of the ages*," or dispensations which God "made for Christ Jesus our Lord." These various dispensations of religion were then spoken of as being all arranged with reference to the work of Christ, and each of these ages or dispensations was dwelt on, at some length, as the patriarchal and Jewish ages before Christ's first advent, the Christian age between his first and second coming, and the Millennial age, or age of the kingdom, following his second advent, and the final or eternal age to follow the judgment of all the living and dead.

This word, "Age" or "Ages," has been very curiously handled by the translators of our English Bible, by means of which some precious truths are partially concealed from the English reader. Thus, this word, "*Aion*," with its prepositions, is translated in one version by "ever," "forever," "forever and ever," "eternal," "world," "course." There is evident error in some of these renderings.

"Liddell & Scott's Greek Lexicon" renders this word, *Aion*, thus: "*A space or period of time*, especially *a life-time*; also, *one's time of life, age; an age, generation, definite period; a long space of time, eternity, &c.*" As other lexicons give: "*A period of time of significant character; life; an era; an age;* hence, *a state of things marking an age or era*," *&c.* Liddell & Scott do not give *world* at all.

It is evident then that the main idea of the word is *a definite period of time*, which we call an *Era* or *Age*. This idea of *time* is seen in the many texts of Scripture in which the word is rendered "ever," "forever," &c.; and in a few instances it is properly translated "ages," as it ought to be in many others.

How necessarily then has the word "world" led readers of the Bible astray! When they read so frequently of "the end of the world," how surely must they fall into that notion of the poets, that the solid globe on which men dwell shall "drop down oblivion like a pebble in a pit," and that God shall "lay His hand upon the earth, and crush it up like a red leaf." And yet this "end of the world" is properly "the end of the *age*"—sometimes the end of the Jewish age, sometimes the Christian age, sometimes the Millennial age; but "the earth abideth forever."

As when they read of "the *world* to come," and think of this world as having "an end," and being destroyed, they are led to think of heaven as the "world to come;" but if they had been allowed to read correctly "the *age* to come," they would have discovered that the millennial age, or the age of the kingdom, is to us the *world to come*, or *age to come*.

Thus—to supply "age" for "world"—we find that blasphemy against the Holy Ghost shall not be forgiven either "in this *age*, or in that which is to come;" *i. e.*, neither in the Christian dispensation, nor in the dispensation of the

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kingdom which is to follow this, and so not in any age or dispensation—that is, *never*.

So "the children of this *age* marry and are given in marriage;" but in "*that age*" the children of the resurrection are, in this respect, like the angels.

So, St. Paul urges Timothy to "charge them that are rich *in this age*," &c., that they may "lay up a good foundation against *the time to come*," when the "time to come," or future age, is contrasted with this present time, or "this age."

And we are exhorted to "live godly in this present *age*, looking for that blessed hope" which shall introduce us to the joys of the age to come.

But the most interesting texts are those in which the plural, "*ages*," is used. Thus, we have (1 Cor. 10: 11), not the "ends of the world," but, "All these things happened unto them for examples; and they are written for our admonition, upon whom *the ends of the ages* are come." So, also (Heb. 9: 26), we read: "Now once *at the end of the ages* hath He appeared to put away sin by the sacrifice of Himself." In neither of these texts can the "end of the world," in the common acceptation of that term, be denoted; for neither did those Corinthians live, nor the Saviour die, at the end of the world. But the ends of three dispensations, the Adamic, Patriarchal, and Jewish, had come, or rather it means the point where two dispensations, the Jewish and Christian, met—*the ends of the ages*.

Again (Eph. 3: 9), we read of the "mystery which hath been hid *from the ages* by God," and also (Col. 1: 26), "the mystery which hath been hid *from the ages*, and from the generations, but now is made manifest to the saints." Although in the first of these texts our version reads, "from the beginning of the world," yet it is the same expression as in the other text—for a wonder, correctly rendered—"from the ages." Thus, we have God's Word, when properly translated, teaching us of the ages that are past in the world's religious history, from which He hid the mystery of the Gospel, and (Eph. 2: 7) of the "*ages to come*," in which God will "shew the exceeding riches of His grace, in His kindness towards us, through Christ Jesus." So the grace and mercy, and wisdom of God, shine all along through the ages past, and shall continue to shine brighter and brighter through the ages to come, as the glorious plan is developed from age to age, until "the age of the ages" shall fill the whole earth with unspeakable blessing.

Although the mystery of the Gospel and the kingdom was to a great extent hid from past ages, as it is now revealed to us in this age, yet this was not hid from God, nor has He been working without a definite plan and purpose, all which plan has always centred in Christ and His work as Prophet, Priest, and King.

All this God has told us in three texts, which, if their light had not been obscured by a faulty translation, would have said as much to the plainest reader long ago.

We are told by St. Paul (Eph. 3: 11) that "the manifold wisdom of God" is to be made "known by the Church according to *the plan of the ages* which He made in Christ Jesus our Lord—that all the arrangements of the various ages of the Church—Adamic, Patriarchal, Jewish, Christian, Millennial, and Eternal—have been made according to a definite plan, having reference in all its parts to Jesus Christ, as becoming incarnate, living, dying, rising, interceding, returning, reigning.

So, again (Heb. 11: 3), we read, that "through faith we know that *the ages were adjusted* by the word of God." It is not, as our version reads, "the *worlds* were framed," for the word is the same as that rendered, "*ages*," which we have already met so frequently, and which invariably contains the idea of a period of time, never denoting the earth as a planet—much less the other worlds which people space; and the word "*framed*" is rendered by the lexicons, "to adjust," "to put in order again," "to restore," "to reform," "to settle by mediation," &c. The remainder of the verse, "so that things which are seen were not made of things that do appear," gives some plausibility to the rendering of the former clause found in the common version; but independently of the truth, that the meaning of the word here must not contradict its meaning in every other place of Scripture,

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the meaning of this latter clause is, that the events which transpire in God's providential government of the world, and so become visible facts of history, are but the expression of the invisible thoughts and plan of God. Thus it is that God "calleth those things which are not as though they were," predicting the future, and speaking of events which have not yet occurred as though they were past or present, because they lie unseen in the eternal present of the Divine mind.

A single text more (Heb. 1: 2), where St. Paul tells us God has at last "spoken unto us by a Son whom He hath appointed heir of all things, for whom He made the ages." Our version, indeed, reads, "by whom He made the worlds;" but we are satisfied that we must read "ages" instead of "worlds." The objection which may be made from the genitive following *dia* is sufficiently overruled, as the analogy of the other texts requires us to read, "*for whom*" instead of "*by whom*." It is important that it should be "*by whom*" only when we read "*worlds*," and are thinking of the creation of stars and planets—the material universe—by Him whom St. John calls the "Word of God."

How complete, and consistent, and harmonious, is the teaching of this one word, when correctly and consistently rendered! How it accords with all other teaching of the Scripture respecting past, present, and future dispensations! and how surely does each additional investigation settle us the more firmly in the blessed hope of that age of the kingdom upon which we are soon to enter! And how happy the thought, that God's "plan of the ages" was made from eternity with reference to the work of our Prophet, Priest, and King, whom "God hath raised from the dead, and seated at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, *not only* IN THIS AGE, *but also* IN THE AGE TO COME."

D. G. M.

Selections.

OUR DOCTRINES A SOLVENT OF DIFFICULTIES.

FROM "THE RESTORATION," BY H. A. RILEY.

MANY portions of the Word of God, otherwise more or less obscure, are freed of all difficulty when viewed in the light of these doctrines. We have often been delightfully surprised at thus discovering the import of passages of which we had sought, but in vain, a satisfactory explanation.

Thus, we see how the saints—the people of God—are to *inherit* and *possess* the *earth*. Thus, we understand more fully, and much more to our satisfaction, many of the parables, as that of the Tares and the Wheat; that of the Net, gathering up both good and bad; that of the Sower, asserting the very partial reception of the truth throughout this dispensation; that of the Leaven, giving to the word a meaning which it has in every other passage where it occurs, making it a principle of evil, and not of good. Thus, again, the second Psalm has a richness of significancy, and a specialty of reference, which every interpretation, aside from these views, fails to reach. Thus, we understand the frequent allusions to the resurrection, and their particular reference, such as, "that they might obtain a *better* resurrection." (Heb. 11: 35.) "Thou shalt be recompensed at the resurrection of *the just*." (Luke 14: 14.) "If by any means I might attain unto the resurrection of [or from among] the dead." (Phil. 3: 11.) "They are the children of God, *being* the children of *the* resurrection." (Luke 20: 36.) "The *first* resurrection." (Rev. 20: 5.) The former of these, and similar expressions, find their special significancy in the last—"the *first* resurrection"—clearly indicating something more and other than a promiscuous, simultaneous uprising of the righteous and the wicked. Thus, moreover, the condition of the

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moral state of society at the coming of the Saviour, comparing it with that in the days of Noah and of Lot, is perfectly clear to our understanding when applied to the condition of things at the close of the present dispensation, when the Son of man shall literally come. (Matt. 24 : 37–41 ; Luke 17 : 26–37.) Again, Rom. 8 : 19–23, has to the millenarian no obscurity. The creature—the creation—"Ktisis," this sin-cursed earth, is to be freed from its bondage of corruption when those who, "groaning within themselves, and waiting for the adoption," shall experience "*the redemption of the body.*" Again, we find a satisfactory solution of the difficulty presented by 1 Cor. 6 : 2; Matt. 19 : 28; Luke 22 : 29, 30; Rev. 20 : 4, and similar passages. "The saints shall judge the world." "They lived and reigned with Christ." "Ye who have followed me, in the regeneration, when the Son of man shall sit on the throne of His glory, *ye also* shall sit upon twelve thrones, judging the twelve tribes of Israel." "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may . . . sit on thrones, judging the twelve tribes of Israel." It is not, the saints *do now* judge the world, but they *shall* judge it. It is not that the Apostles do *now* sit on thrones ; but they *shall* do so, referring most clearly to a period beyond this life—beyond, indeed, this present dispensation. We may not precisely define, nor may we now be able fully to comprehend what is meant by this judgeship, or rule of the saints and of the Apostles. They are, we know, to exercise the office under and in conjunction with Christ. It is to be a participation with Him, in some degree, of His authority and government, a position typified, it may be, by that of the judges of Israel of old. Again, the graphic description by Isaiah of old of a conquering Prince coming up from Bozrah, with garments sprinkled with the blood of vanquished enemies (63 : 1–6), has a richness of import which can alone be apprehended and appreciated by viewing it as a prediction of the victories which are to be gained by the Saviour over His enemies at His second personal advent.

These views, again, clear up a difficulty which, we presume, many have found in their attempts to interpret the scene described by St. Matthew (25 : 31–46)—a scene so generally referred to what is supposed to be the winding up of all terrestrial things subsequent to the Millennium —at the "Day of Judgment." The difficulty of which we speak lies in the *ground* of approval and of condemnation of the several parties. We are elsewhere assured that, in the judgment of individuals, special attention is to be given to the secrets of the heart. External actions are to be judged of in the light of feeling, purpose, motive. Hidden things are to be brought to light; the counsels of the heart are to be made manifest; and the sentence of the Judge will have direct regard to these, the outward acts being but the reflection of what exists within. Here, however, there is no allusion whatever to these motives, and to this condition of the inner man. The grounds of judgment are, exclusively, the performance or the neglect of outward deeds in reference to the needy, suffering children of God. Now, on the principle that this is meant to be descriptive of what is termed the General Judgment, limited to the closing scene of earth's eventful drama, when all will be judged and recompensed according to the individual character, how are we to account for the fact, that the ground of condemnation and acquittal is exclusively external deportment? Is this in accordance with the plainly revealed criterion of God's judgment of individual desert? But all difficulty is at once removed when we consider this judgment scene to be one of "nations," as the text declares it to be, and not of individuals—living nations—nations actually existing at the time, and that time the second coming of Christ to introduce the Millennium. Such a judgment must necessarily, in its decisions and awards, be based on external deeds of good and evil.

Again, we now may see the propriety, and comprehend the definite bearing of the Saviour's repeated command to *watch* for His coming. If that coming, or manifestation in glory, is not to be until *after* the Millennium, the word "watch" must have been used with a special and important modification of its meaning. To "watch for" most obviously implies *expectation*, and *uncertainty* also as to the precise time

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when the event, or the person, should transpire or appear. Now, if a thousand years of millennial blessedness are certainly to intervene between the time when the Saviour gave the injunction and the actual coming of the Son of man, must not the disciples have failed to see the propriety and force of it, if the word was to be understood in its ordinary acceptation? How are *we* to understand it, if the "coming of the Son of man" may not be near at hand. and to certainly occur before the predicted thousand years shall commence? We confess the experience of a serious difficulty in former efforts to comprehend the meaning of the Saviour's injunction, a difficulty which exists no longer. We are not much surprised, in view of this cause of embarrassment, that with those who are unwilling to suppose that the Divine speaker meant anything less than what the word "watch" suggests to every mind, there should be the supposition that by "the coming of the Son of man" is meant the coming or visitation of death, an interpretation which, we maintain, has no countenance whatever in the Scriptures, but one to which we appear to be absolutely driven, if we reject the pre-millennial, personal coming of our glorious Prince. These are a few of the passages the exposition of which is freed from the difficulty and obscurity of any other explanation. We present them as specimens.

There remains another subject of marked interest, upon which much light is cast by the views we advocate, and which is our last topic under this remark. It is the assured result of the glorious work of human redemption. We have often wondered at—we have, indeed, not unfrequently been greatly perplexed when considering the plan by which so large a portion of our race would be lost. For, with the views we entertained, we found it difficult to reach the conclusion, that if the lost of Adam's posterity were not actually to be a majority, they would fall but little below it. We could not well understand how "the wondrous plan" should accomplish comparatively so little in reference to the myriads of earth's inhabitants. The people of God are now, ever have been, and, up to the close of the present dispensation, will, we believe, continue to be, "a little flock." The vast, the immensely vast majority, must be among the eternally miserable. We have reckoned in the redeemed of the millennial season, and the hopefully saved of the infant dead, and have thus found partial relief. It was, however, but partial. For making the aggregate as large as facts would warrant, the embarrassing question would be still suggested, why so large a number—a number, apparently, almost reaching, if it did not actually reach, that of the saved—must be lost! Why does the work of the Devil, in its results, compare so painfully with that of the astounding work of the incarnate Jehovah? No one, it is true, may state the precise relative proportion of the lost through Satan, and the saved through Christ, as enumerated by those who reject our views. But we again and emphatically ask, if the minds of many such do not often painfully labor at any attempt to settle the question? Not because the definite number may not be ascertained; but because of the conclusion to which the calculation seems fearfully to tend. Can they, by any process of calculation and comparison, reach a solution such as satisfies the Christian heart in reference to the result of Satanic malice and of the redemptive scheme? Do not those who believe that the personal coming of the Son of man in judgment is to be at the end of the Millennium, and that that coming is to close up forever the history of our earth in its annihilation by a fearful conflagration, often experience an embarrassment of which they would most gladly be relieved, and of which they cannot be but by referring it all to the wisdom of Him who rules on high? But while all these matters must be referred to Him, we still may find, we are persuaded, relief to our burdened spirits, and great satisfaction in the assurances of the Bible, as we understand them. The work of Christ's redemption, in its results touching the number of the saved, is not to close, it is affirmed, with the thousand years of millennial blessedness. This earth is not to be renewed and fitted up for the occupants of the race of Adam merely during that joyous period. It is to be for the perpetual inheritance of the saints; and the work of sal-

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vation is to go on for an indefinite period, and, as many believe, and as the Scriptures seem to intimate, through successive generations forever. Thus, all who are to inherit the earth at the coming of the Son of man, or all with so few exceptions, that, we may say, all who shall occupy it during the Millennium; and certainly all who shall, in ever increasing numbers, occupy it afterwards, when "the new heavens and the new earth" of St. John (Rev. 21 : 1) shall be revealed, will be saved by the precious blood of Christ. Now does His atoning sacrifice—the glorious work of the incarnate son of God, in the absolutely inestimable greatness of its results—loom up before the mind, casting in the shade the result of Satanic malice, and causing the comparative number of its wretched victims to dwindle down to the merest fraction. It is as finite to infinitude. Truly, the number of the subjects of the grace of God shall be as St. John, in prophetic vision, realized: "A great multitude, which no man could number." (Rev. 7 : 9.) The number of the finally lost will admit of computation, while that of the redeemed will defy the estimate of human or angelic minds. No such comparisons as those used to show the indefinite, the absolutely incalculable number of the redeemed, are anywhere used when speaking of the lost. No finite creature can possibly grasp a number without limit! Is not the Saviour thus gloriously exalted? Are not the results of the work of salvation to be somewhat commensurate with the incomprehensible greatness and glory of a God incarnate, seeking the redemption of a lost world? Satan shall have no occasion to glory in his work of madness. The painfully embarrassed and laboring mind of the inquirer here finds rest, as, in anticipation of the issue of a Saviour's advent to our world, He, in sympathy with the angelic and holy host, exclaims; "Blessings, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5 : 13).

CONSIDER IT WELL.

HAVE you attentively considered the great crowning truth, that Jesus is soon coming? Are you prepared for the great and terrible events which are about to transpire? Are you a half-hearted professor? If so, your christianity will soon fail you. It is the pure in heart that shall see God; the meek that shall inherit the earth: the willing and obedient that shall eat of the good of the land, and none others. God grant that you may not reap the fearful consequences of this luke-warmness in the service of God, but that you may lay all upon the altar, and become wholly consecrated to His cause.

Are you one that trembles at the thought of God's approaching day of wrath? See! there is Christ, who died for you. Confess your guilt, turn from the error of your ways, throw yourself unreservedly upon His mercy, and trust Him alone for salvation. He will in no wise cast you out. Fear not; confess Him now before the world, and He will confess you before the Father and the angels. O, make haste! delay not for a moment, lest thou be destroyed with the ungodly, for their destruction is certain and inevitable. Come and be reconciled to God while it is an accepted time, and a day of salvation. God is not willing that any should perish, but that all should come to repentance.

"Oh, prepare to meet thy God!" The great and notable day of the Lord is at hand. This generation must witness the coming of our Saviour. Any moment He may come. Is the bride prepared to receive Him? Consider it well. O man! O woman! consider it well!

THE DAY-STAR.

BEAUTIFUL Star of day, arise,
Show thy glory in the skies;
Let us now salvation see,
Life and immortality.

Beautiful Star of hope, appear,
We know thy coming draweth near,
For we long have looked for thee,
Star of immortality.

Beautiful Star, O quickly come,
And take thy faithful children home;
Long they've wished to see thy face,
Give them now this heavenly grace.

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Editorial.

THE ROUTE DESIGNATED.

(Schotetu rabbim. Dan. 12 : 4.)

In a previous number (vol. ii, pp. 161, 36), it was shown that Armageddon is the place to which the saints are gathered previously to the Battle of the Great Day of God Almighty. The Scripture does not say that the battle takes place at Armageddon, nor that the "kings" are gathered by God. *He* gathers "them." (Rev. 16 : 16.) But the "spirits of demons" gather the *kings*. And even if the "them" in verse 16 did refer to the kings, they would not necessarily be gathered *to* Armageddon, but perhaps only *towards*, for εἰς (the preposition used) signifies "towards" as well as "to."

A comparison of Scripture passages in the prophecies bearing on the final epiphany shows that the saints are *marshalled* at Mt. Sinai previously to the great battle which takes place in *Idumæa;* and we gather that Armageddon is Har Maged, the illustrious mountain, that is, Mt. Sinai, the ending "on" being an adjective suffix; just as, e. g. in the Hebrew word *acharon*, derived from *achar*.

That Armageddon is the place at which the *saints* are marshalled could not, indeed, be gathered positively from Rev. 16 : 16, but could only be conjectured. But inasmuch as a collection of other prophecies shows positively, first, that the great battle takes place in Idumæa, and, secondly, that the Lord comes, *with all his saints*, from *Mt. Sinai*, by way of the *wilderness of Paran, in Idumæa*, the prophecy in Rev. 16 must be harmonized with them. At the very least, so much is certain, that Armageddon is not in the plain of Megiddo; for even if Armageddon were the locality where the battle is fought, it must be in Idumaea.

But there is still another circumstance which is remarkable in this connection. Of old, it pleased God occasionally to designate places and individuals many years before the occurrences with which they were connected transpired. Thus, the name of Josiah (1 Kings, 13 : 2), and of Cyrus (Isa. 44 : 28 and 45 ; 1), and of Bethlehem (Micah, 5 : 2), were predicted. Josiah demolished the altar at Bethel; Cyrus restored the Jews after the Babylonian captivity; at Bethlehem Immanuel was born.

Should these be isolated instances? Might we not look for similar ones in connection with the yet more interesting scenes of the future? Indeed, some have supposed that the name Apollyon, or Apoleon, in Rev. 9 : 11 (και απολλυων, or απολεων, contracted into one word, that is, Napoleon, emphatically the *Destroyer*), points out the present French emperor, and that he is intended, also, by the "lion of the thicket," in Jeremiah 4 : 7—in Greek napos and leon—Antichrist being the subject of both these prophecies. It is said that a renowned rabbi in Hungary, blessing the patriot Kossuth when a child (pronounced in Magyar "Koshet"), told him that he is mentioned by name in Ps. 60 : 4; in Heb., verse 5. The word "koshet" here is a ανεξ λεγομενον, and *may* be a proper name. But, however this may be, who can tell what wondrous things and names the eyes of the "scribes instructed unto the kingdom of heaven" may yet be opened to see recorded in the law of God, in reference to the momentous crisis just before us.

It need, therefore, cause no surprise if, in in corroboration of the preparatory marshalling of the saints at Mt. Sinai, and the march of Antichrist thitherwards to attack the Wilderness Church (Rev. 12 : 14), we find the exact route of the King of kings and his armies indicated when He advances for the final onset. The Great Battle and its results form the theme of the sublime 68th psalm; and in verse 4 the route is designated to be through the Wady-el-'Arabah.* Our translation says: "Extol Him that rideth upon *the heavens;*" whence the

* The Wady-el-'Arabah (Arabah is the ancient Hebrew name) is the valley extending from south of the Dead Sea to the Elanitic Gulf. In modern times it was first discovered by Burckhardt. See Robinson's "Gesenius."

The entire Arabah extended from the Elanitic Gulf as far as the upper Jordan.

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translators got this meaning for arabah is inexplicable, unless it were from the vulgate, which makes it "occasum." In Hebrew the clause is: "Sallu larocheb baaraboth," *i. e.*: "Extol," or "lift up" "Him that rideth" (Rev. 19: 11) "in Araboth." The tract from the Elanitic Gulf to the Dead Sea, and northwards, is called in Hebrew, The Arabah, the Dead Sea itself being called the Sea of Arabah, Deut. 17 and 4: 49; also, Josh. 3: 16 and 12: 3; and 2d Kings 14: 25. In Deut. 1: 1, we read of "the Arabah over against the Red Sea"—"mol suph."

The use of the plural form in Ps. 68: 4 (in Heb., verse 5) may indicate the vastness of the advancing heavenly hosts, extending over adjacent tracts, as well as Paran proper.

E. E. R.

THE MODERN MILLENNIUM.

IS IT ORTHODOX?

It is a prevalent opinion that the world is progressing towards a golden age of universal happiness, which is to be gradually and silently brought about by the advancement of science and the arts of civilized life; that by missionary enterprise, or the universal promulgation of the preached Gospel, the state of the world will approximate to those glowing and gorgeous descriptions which missionary orators so readily quote from Scripture, as the predicted delineations of missionary results; that, as the fruit of agencies now at work, we are to have a millennium of universal righteousness, liberty, and peace in this world before the day of judgment and the resurrection of the dead.

We raise the question, whether this is orthodox? whether it accords with the catholic faith, or with the teachings and interpretations of the Creeds and doctors to which we are mostly referred for a proper rendering of the meaning of Holy Scripture? For our own part, we repudiate it as an innovation, and reject it as erroneous and unauthorized. Are we right in this? Does sound Church authority sustain us or not? As all are personally interested in the question, and as the mistake, on whichever side it may be, is of a serious character, we propose to submit a few observations and citations on the subject.

1. Such a doctrine certainly cannot be found in the ecumenical symbols. It is not in the Apostle's creed, nor in the Nicene, nor in the Athanasian. These all proclaim the judgment and the resurrection, but nothing of a millennium prior thereto.

2. The Confessions of the Reformation not only do not contain it, but pointedly condemn it. The first and most widely received Protestant Confession, that of Augsburg, says: "We condemn those who spread abroad Jewish opinions, that, *before the resurrection of the dead, the godly shall get the sovereignty in the world, and the wicked be brought under in every place.*" (See Art 17.) And in Art. 23 the times are spoken of as present, to which the Scriptures refer as the last, and in which "the world is to become even more degenerate, and mankind more sinful and weak."*

In subsequent *variata*, giving an explanatory amplification of the 17th article, two propositions are laid down as containing the whole truth over against the errors at which the above condemnation was aimed: *first*, that Christians are bound to be obedient to the government under which they live; and, *second*, that the Church is never in this life to attain a position of universal triumph and prosperity, but is to remain depressed, and subject to afflictions and adversities, until the period of the resurrection of the dead.†

John Conrad Goebel, in his voluminous exposition of the Augsburg Confession, interprets

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* "Jetzund in letzten Zeitzen und Tagen, von welchen die Schrift meldet, *die Welt immer je ärger und die Menschen gebrechlicher und schwächer werden.*"

† "Scimus enim quod pii debeant obedire praesentibus magistratibus, non eripere eis imperia, non dissipare politas per seditionem, quia Paulus praecipit, Omnis anima magistratui suo subdita sit. Scimus item, *quod Ecclesia in hoc vita subjecta sit cruci, et primum post hanc vitam glorificabitur*, sicut Paulus inquit, Oportet nos similes fieri imaginis filii Dei; quare Anabaptistarum amentiam et diabolicum furorem damnamus et execramur." —Corp. Ref. (Melanch. Op.), vol. 26, p. 361.

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this article as repudiating the doctrine of the conversion of the world, and declares: "The idea of a golden age in this world, before the resurrection of the dead, is a mere phantasm, not only contrary to the entire Holy Scripture, but especially contrary to the clear and lucid prophecies of our Lord Jesus Christ, and His beloved apostles, where they speak of the times immediately preceding the day of judgment. Matt. 24: 23; 1 Tim. 4: 1; 2 Tim. 3: 1; 2 Peter 3: 3, and other places, where more may be seen upon the subject. Nothing is there said or predicted of a golden age, but only crosses and tribulations, which touch all the estates in the world. . . Here on earth, while the world lasts, we are in the militant church, and have to suffer as God wills, waiting patiently for the true golden age, and the kingdom of the adorable Trinity, not in this world, here on earth, but in the future kingdom of eternal glory and blessedness." (Pp. 1256–59.)

The Apology of the Augsburg Confession which ranks next to that Confession itself, contains this language bearing on the subject: "We see that *these are the last times*, and that as the aged are weaker than the young, so also the whole world and all nature are in their last period, and in decline. Sin and vice are not becoming less, but increase daily. We learn from the book of Genesis, that such sin and incontinence also prevailed before the flood. Likewise in Sodom, Sybari, Rome, and other places, fearful debauchery prevailed before they were destroyed. *These were examples which portray how it will be in the last times, immediately before the end of the world.*" (See Art. 23, 54.) This extract utterly excludes the idea of the gradual recovery of the world to righteousness by the agencies now at work, and sets aside the doctrine of any millennium of years or blessedness prior to the end of this order of things, and the resurrection of the dead.

The Confession of Basle, the former Confession of Helvetia, the Confession of Saxony, the Confession of Wirtemburg, the Confession of France, the Confession of England, are of the same tone and spirit with that of Augsburg. The Latter Confession of Helvetia, written by the pastors of Zurich, in 1566, and approved and subscribed, not only by the Tigurenes themselves, and their confederates of Berne, Schaffhausen, Sangallia, Rhetia, Mulhausen, and Bienne, but by the churches of Geneva, of Savoy, of Poland, and likewise of Hungary and Scotland, is particularly clear upon the point where it says: "Out of heaven the same Christ will return unto judgment, *even then, when wickedness shall chiefly reign in the world, and when Antichrist, having corrupted true religion, shall fill all things with superstition and impiety, and shall most cruelly destroy the Church with fire and bloodshed.* . . We, therefore, condemn the Jewish dreams that before the day of judgment there shall be a golden world in the earth, and that the godly shall possess the kingdoms of the world, their wicked enemies being trodden under foot; for the evangelical truth (Matt. 24 and 25, and Luke 21), and the apostolic doctrine in 2 Thess. 2, and in 2 Tim. 3 and 4, are found to teach far otherwise." (See chap. ii.)

3. The leading Reformers, as individuals, have left their most decided testimony against all such notions.

Luther says: "This is not true, and is really a trick of the devil, that people are led to believe that the whole world shall become Christian. It is the devil's doing, in order to darken sound doctrine, and to prevent it from being rightly understood. . . . Therefore, it is not to be admitted that the whole world, and all mankind, shall believe on Christ; for we must perpetually bear the sacred cross, that they are the majority who persecute the saints."—(Walch's Luther, vol. xi, cols. 1082–83.)

A guest having suggested to him, that, if the world should last, there might yet be many improvements, Luther exclaimed: "God forbid! it would be worse than all the past. There would arise many other sects, which are now hidden within the hearts of men. May the Lord come and cut all short, for *there is no hope of improvement!*" Again, he says, "that the Papal Church should reform is an impossibility; neither will the Turks and Jews. . . . . I see nothing else to be done but to say, Lord, Thy kingdom come!" And again: "You will ere long see wickedness prevail to such an extent

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that life will become a heavy burden, and everywhere the cry will be raised, God, come with Thy last judgments!" A millennium of blessedness on this side of the day of judgment was heresy to him.

Melancthon's views were equally unmistakable. His own words are: "The true Church will always suffer persecution from the wicked to the end of time, and in the Church itself the good and the evil will continue blended together." He believed and affirmed, with Luther, that the world was rapidly approximating the day of judgment, so rapidly that the idea of a millennium first he could only regard as utterly heretical. Mahometan empire and the Papacy he identified with Antichrist, and claimed that they would stand till Christ himself should come.

Calvin calls Luke 18:8, "a clear prediction of Christ; that from His ascension into heaven until His return, men will everywhere remain in unbelief." On Matt. 24:30, he says: "There is no reason why any person should expect the conversion of the world; for at length (when it will be too late, and will yield them no advantage) they shall look on Him whom they have pierced." And on 1 Cor. 15:51, 1 Thess. 4:15, 2 Thess. 2:2, &c., he shows plainly how adverse was his understanding of the Scriptures to the notion under consideration.

Knox thus expresses himself in his Treatise on Fasting: "What were this but to reform the face of the whole earth, which never was, *nor yet shall be, till that righteous King and Judge appear* for the restoration of all things."

4. The Westminster standards also know nothing of a millennium before the Advent. On the other hand, the Confession of Faith presents the subject of Christ's coming to Judgment as an impending event, for which every Christian should be, at this present time, constantly watching.* And we are sufficiently acquainted with the sentiments of the majority of "the chief divines" composing the Assembly to be assured that they held to no such foolish dream as the conversion of the world before Christ comes. William Twisse, the moderator of the Assembly, John Selden, Henry Ainsworth, Stephen Marshall, Jeremiah Burroughs, Herbert Palmer, Joseph Caryll, and William Gouge, were members of that body, and they each taught that no millennium could come before the return of Christ and the resurrection of the dead.

5. In the shape in which it is now held, the doctrine in question certainly can claim no great antiquity. Dr. Lillie says correctly: "It is very questionable whether, even so late as two hundred years ago, it had yet been heard of amongst men." It was first propounded by Daniel Whitby, D.D., who offered it "to the consideration of the learned" as a "*new hypothesis*." "Having employed some thoughts," says he, "upon the mystery of the conversion of the Jewish nation, mentioned by St. Paul (Rom. 9), and comparing the glorious things he there says of it with what the prophets had foretold of the same thing, in very high expressions, I began to compare them with what was written in the Revelation concerning the new Jerusalem, the new heavens, and the new earth, and the bride of the Lamb made ready for a marriage with Him; and finding that this bride was thought by the best commentators to be the Jewish church and nation (?), represented formerly by our Saviour as not having on her wedding garment: that the new heavens and the new earth were things promised to the Jews; that the new Jerusalem was described in the very words of the prophet and Jewish writers, speaking of that glorious state they expected towards the end of the world, I was strongly inclined to conceive this glorious conversion, which St. Paul saith shall be, even to

* Chap. 33, sec. 3, *Of the last judgment:* "As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity, so He will have that day unknown to men, that they may shake off all carnal security, and *be always watchful, because they know not at what hour the Lord will come.*" Who can assent *ex animo* to this, and still hold that Christ will not come till after a thousand years of millennial blessedness, the first signs of which have not yet appeared? How can we be expecting that to occur in our lifetime which we claim to be impossible for a decade of centuries?

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the gentile, life from the dead, and which is by the prophets frequently represented as the new birth, revivescence, resurrection of their dead church and nation by the Messiah, so that death shall be no more, *might be* the very resurrection intended by St. John; and the flourishing condition and union both of the Jewish and the gentile church thus raised from the dead, and so continuing in peace and plenty, and a great increase of knowledge and of righteousness, and a return of the primitive purity of doctrine and manners, *might be* the reign of the saints on earth a thousand years, which the Apostle mentions; this naturally led me to a discourse of the millennium, *which being framed according to* THIS NEW HYPOTHESIS, I shall now offer it to the consideration of the learned."

The doctrine of a mere *spiritual* millennium in this world was thus considered something "*new*" by Dr. Whitby himself, and was put forth then, as a mere *hypothesis*, for the consideration of the learned. His own account accordingly agrees with the statement of Edward Bickersteth, who says he could not trace it back any further. Either, then, Dr. Whitby was greatly mistaken, and is quite untrustworthy on the subject, or the whole theory is an innovation upon the ancient faith, with no claim whatever to historical orthodoxy.

6. There is not a respectable or acknowledged Creed in Christendom, ancient or modern, known to us, which either directly, or by implication, teaches the doctrine of the universal conversion of the world, or the intervention of a thousand years of general righteousness, liberty, and peace, prior to the resurrection of the dead. If it, therefore, is an orthodox doctrine at all it is orthodoxy without legitimate recognition, and presents the anomaly of being a part of the faith without a place in any of its official statements. But a thing which is confessed by none of the Creeds, and which is pointedly condemned by the greatest and the most widely received of them, claims in vain to be regarded as other than erroneous and heterodox.

7. But the only ultimate test of orthodoxy is the inspired Word of God: "If they speak not according to this word, it is because there is no light in them." And we feel entirely sure that the doctrine of the gradual conversion and renovation of the world by the means now in use does not speak "according to this word." The parable of the wheat and the tares stands out against it, like a continent against the sea, as also that of the net. The tares grow until the harvest, which is the end of the world. The bad fish continue till the net comes to the shore, and the judgment sits. The Saviour's prophecy in Matt. 24 and 25, which stretches from the fall of Jerusalem to the final consummation, knows nothing of it, and leaves no room for it. Daniel's visions of the career of persecuting gentile sovereignities, which he contemplated till the judgment sits, absolutely exclude it. The Saviour's addresses to the Church as a "little flock"—a persecuted minority—a people whose life in all ages of this dispensation had its exemplification in His experiences, and never more than a candlestick stationed in the midst of surrounding and abounding darkness, are against it. The Apostolic descriptions of the mystery of iniquity and antichristian developments, which were then already active, and which were to augment with time, and reach their highest bloom of disastrous abomination in the last days of this dispensation, and be destroyed only when Christ himself shall be revealed to judge the living and the dead, demonstrate its impossibility. The fact that the last days are everywhere shown to be the worst days—days the same in character as the days of Noah and of Lot—days of unbelief, apostasy, and organized rebellion against God and Christ, both in Church and state—days of peril, violence, and persecuting iniquity—days of false Christs and false prophets, from whose deceits the very elect are hardly safe—days of wars and rumors of wars, of distress of nations with perplexity, and of tribulation which shall make men wish themselves dead for relief from it—all of which is so clearly and fully foretold, stamps the fond idea as utter delusion. If the days before the flood constituted a golden age; if it was a golden age in Sodom when Lot lived in it; if it was a golden age for Jerusalem after Christ was rejected and crucified; if it is a golden age in which many depart from the faith, giving heed to seducing spirits and doctrines of

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devils; if it is a golden age when "men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof;" if it is a golden age when "evil men and seducers shall wax worse and worse, deceiving and being deceived;" if it is a golden age when the professed Church shall say, "I am rich, and increased with goods, and have need of nothing," and knoweth not that she is "wretched, and miserable, and poor, and blind, and naked;" if it is a golden age when the beastly prophet of hell shall sway the world, and deceive them that dwell upon the earth by means of his lying wonders, and cause all who will not worship the image of the beast to be killed; then, but then only, do the Holy Scriptures authorize us to expect a golden age in this world prior to the judgment and the resurrection of the dead.

We, therefore, conclude with Luther, that it is "really a trick of the devil that people are led to believe that the whole world shall become Christian," and hold with the Heidelberg Dr. Pareus, that "it is a thing never to be looked for, that the whole world shall become Christian, since the enemies of the Church, together with Antichrist, shall not cease but at the final coming of Christ." And it is that coming, and not a fancied millennium of universal blessedness, to be wrought by the progress of science and evangelization, to which we are directed as the true and proper hope of the Church.

Is it not also something like the Whitbyan theory, which is specifically condemned by St. Paul in 2 Tim. 2 : 17, 18? What sort of resurrection was that taught by Hymeneus and Philetus as "past already," but just such a spiritual and allegorical resurrection? Does not Tertullian refer to the same where he speaks of certain heretics, who explained the resurrection to be "our baptismal renovation," or that renewal of the heart or the Church "wherein we shake off the death of ignorance, and arise from the grave of the old man alive unto God?" But what saith inspiration respecting these teachers? "*Their word will eat as a canker;*" "*concerning the truth they have erred. . . . . and* OVERTHROW THE FAITH." Let Christians then away with such allegory, and "wait for the Lord from heaven."

SIGNS OF THE END.

(*Translated from an old Lutheran hymn.*)

God hath His blessed Gospel given,
To fit our needy souls for heaven;
But most the precious treasure spurn,
Nor care its saving truths to learn.
This is a signal that the end is near.

True search for the pure word of God,
By greed and lust for earthly good
Is overborne; and yet men say,
Danger and doom are far away!
This is a signal that the end is near.

Inventions daily multiply
Ungodliness to deify,
And by mere human might to seize
Whate'er may bless, whate'er may please.
This is a signal that the end is near.

The christian name is greatly praised,
Yet few to pious lives are raised;
In truth, God's laws are all defied,
And man exults in godless pride.
This is a signal that the end is near.

Where now can brother's love be found?
All lands with robbery abound.
There is no faithfulness, no faith;
"Give me but money," each one saith.
This is a signal that the end is near.

Feasting is now the world's chief trade,
And villainies all ranks pervade.
From all restraint each would be free,
And earth is full of infamy.
This is a signal that the end is near.

Come, therefore, blessed Lord and King,
And with Thee earth's deliverance bring;
Thy creatures from hell's fires defend,
Make Thou of all these ills an end,
And let us see the longed for Judgment day!

[A. D. 1779. Porst's Hymnbook, No. 918.]

A DIFFICULT TEXT.

WHAT DOES IT MEAN?

"Else, what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. 15 : 29.)

THE Apostle is here arguing the doctrine of the resurrection of the dead, especially against certain heretical Christians at Corinth, who questioned the literal truthfulness of that arti-

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cle of the faith. Among other arguments, he draws one from baptism—not a specific sort of baptism, as many have erroneously supposed, but the common Christian sacrament of renewal and induction into Christ. The nature and force of that argument are given in this text, and may, without any forcing of the words, be stated somewhat as follows:

If there be no resurrection of the dead, then what will they do—what profit or advantage shall they have—what is to come of their profession and hope—who have embraced Christianity, and received baptism, in the persuasion and belief that they were thus to attain to the resurrection of the just?

We know how the first ministers of the Gospel urged Christianity upon their hearers. We know that the hope of a blessed resurrection was one of the great motives which they everywhere and constantly presented. Even where that doctrine was the most ridiculed and offensive, as we see from the example of Paul at Athens, they put forward, as the most prominent thing in their addresses, "*Jesus and the resurrection*" (Acts 17:18). They preached a Saviour who was to redeem all believers from their sinful and lost condition, and bring them back again, even from death and the grave, to a glorious immortality, of which His own resurrection was the specimen and pledge. It was upon the acceptance and confession of these representations that converts were made and baptized; that is to say, the conversion and baptism of men proceeded upon the confident assumption and expectation of a glorious resurrection. Of course, then, the striking out of the doctrine of the resurrection of the dead involved an emptying and emasculation of the significance and relations of baptism, and would necessarily render it too absurd for intelligent explanation. It would so enervate and destroy the grand motive under which it had been received, that converts could do no more than confess themselves deluded and cheated. What were they to do when the very heart and substance of their faith and profession had been thus negatived? Hence, the Apostle argues, if the doctrine of the resurrection is not to stand, then the whole Christian profession is overthrown, and that which is the expression and sacrament of it is subverted and confounded.

With this view of the matter agrees the Ethiopic version, which renders this text to this effect: "Else why do they baptize? Is it not that they may arise from the dead? If, therefore, they shall not be raised from the dead, why then do they baptize?"

Our rendering of the text would, therefore, be this: "*Else* [that is, if it be as the adversaries suppose], *what shall they do* [what will become of those, or what account can they give of those] *which are being baptized for* [ὑπερ, with reference to, or on account of, the expectations concerning] *the dead? If the dead rise not at all, why are they then baptized for* [ὑπερ, with reference to, or on account of, the expectations concerning] *the dead?*" It is precisely this strain of argument that is continued in the next verse. Taking the assumption of the adversary, that there is no resurrection, Paul demands of them to explain why Christians were so regardless of securing themselves for the present life. "Why stand we in jeopardy every hour. . . . What advantageth it me if the dead rise not?" In other words, he argues, that it was an absurdity for him and his fellow laborers to run such risks and hazards, and expose themselves to all manner of sufferings and severities from men more furious and savage than wild beasts, as at Ephesus, except for the recompense which they anticipated in the resurrection of the just. If no such resurrection is to be anticipated, then they were only acting the part of fools in exposing themselves as they did, and foregoing all bodily ease, security, and enjoyment, in defending and propagating such a faith. That is to say, the doctrine of the non-resurrection of the dead puts the seal of utter absurdity upon the whole Christian profession, both as embodied in the sacrament of baptism, and in the practice and lives of its faithful confessors.

Let those who find no use for the doctrine of the resurrection consider this, and see how far their theological thinking falls short of the Apostolic model.

We believe in "the resurrection of the body," and on that all our highest hopes depend. The Lord hasten it!

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Special Contributions.

THE ANTICHRIST.

It would be interesting and profitable to trace the history of Godliness, and its antagonist, Iniquity, all through the course of the ages, from Cain and Abel to the final destruction of sin, and triumph of holiness—to see where the "Antichristian powers" have opposed and attacked the Church and people of God in Patriarchal, Jewish, and Christian times, and how far the one or the other has for the moment triumphed.

It would, however, be a fatal mistake in the study of prophecy and history to lose in all this a sight of that personal Antichrist who is revealed in the Divine Word, as the direct opponent of the personal Christ.

"Even now are there many Antichrists;" but, after all, "*The* Antichrist" is yet to come. The necessities of certain methods of interpretation, and the impossibility of finding a personal Antichrist who could live 1260 years, has made many satisfy themselves with "Antichristian powers," who else had been content to wait for the "Man of Prophecy," who should, in his own person, fulfil the predictions of the great antagonist of the true Messiah.

The contrasts which the Inspired Word draws between "The Christ" and "The Antichrist," are such as no *succession* of persons can satisfy, on the one side or the other. If the one is an individual, "The Son of Man," the other is an individual, "The Son of Perdition;" if the one is the "Just One," the other is that "Wicked One."

If "the Mystery of Godliness" is God manifest in flesh in the person of the true Christ, so "the Mystery of Iniquity" is Satan manifest in the flesh in the person of the false Christ. If there is a Divine Trinity in the Father, Son, and Spirit, so also there is revealed a horrid Satanic mockery of this in the Dragon, the Beast, and the False Prophet, in which demoniac trinity the Dragon is Satan, and the Beast is *the* Antichrist. If the true Christ was attested by "miracles and wonders, and signs which God did by Him," so shall the coming of the Antichrist be "after the working of Satan, with all power, and signs, and lying wonders." If the Holy Spirit "takes of the things of Christ, and shows them" to us, aiming to lead men to the worship and service of Christ, and of God, who "gave Him all power in heaven and on earth," so the False Prophet shall cause men to worship the Beast, and the Dragon, which gave him his power, and his throne, and his great authority. If the Holy Spirit bestowed on the Church at the Pentecost caused men to speak for God, and through them worked miracles in attestation of the truth, so shall the False Prophet cause the image of the Beast to speak, and shall perform wonderful miracles in behalf of the Beast. As the true Christ said, "The Father that dwelleth in me, He doeth the works," so it is said of the Antichrist, "His power shall be mighty, but not by his own power;" and again, "His coming is after the working of Satan." As the true Christ "thought it not robbery to be equal with God," so the Antichrist shall "exalt himself above all that is called god, or that is worshipped, so that he, as a god, shall sit in the temple of God, showing himself that he is a god." Both shall have an Apocalypse and a Parousia, a Revelation and a Coming. We read of the Revelation of

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Jesus Christ, and the Revelation of that Wicked One; of Him whose coming is with the glory of the Father, and him whose coming is after the working of Satan. As many men have been inspired by the Spirit of God, and indwelt by Him, yet but one man, Jesus Christ, was an incarnation of God, so many men have been possessed by evil spirits, and yet but one man, the Antichrist, shall be an incarnation of Satan. Jesus Christ was offered by Satan the kingdoms of the world, and the glory of them, and refused the offer; but the Antichrist shall accept this offer, and receive from "the Dragon, that old Serpent, the Devil and Satan," "his power, and throne, and great authority."

I have thus thrown together a few proofs of the personality of the Antichrist. I have not dwelt on them at length, because it would be unnecessary for Bible readers, and useless for others.

Doubtless some even of those who read these pages will fail of attaining the first translation, and be left on the earth during "the great tribulation," and the times of Antichrist. To such, I say, be forewarned by these hints of a personal, individual Antichrist, and recognize him when he appears, lest you be deceived by his lying wonders, and receive his mark on your forehead or in your hand. Be comforted, too, in that time of awful trial, by the knowledge which, though you now despise, you may then reveal, that his time is short, and that the Son of God will soon destroy the Son of Perdition—that Jesus, the Saviour, will soon deliver the world from (N)Apollyon, the destroyer.

D. G. M.

STUDY OF PROPHECY.

While admitting faith to be the essence of the Christian life, there is apt to be a forgetfulness of its objects, and a misapprehension in regard to the most efficient means of increasing it.

We find the ancient Church, from the beginning, and through all the ages, living simply upon God's promises, and these were embodied in the prophetic declarations which were, from time to time, communicated, till the course of Scripture was finished. Thus, prophecy and promises to the Church are synonymous; and, in accordance with this, we find the recapitulation in the eleventh chapter of the Epistle to the Hebrews.

It may well appear surprising that large numbers of Christians, and even of ministers, question the duty or advantage of giving special study to the prophecies, and look upon the labor as speculation, either of no practical account, or as turning attention from subjects of greater importance. If this modern notion had been adopted by the ancient saints, would they not have fallen almost into insignificance, in comparison to the dignity of character which the Scripture record gives them?

Is the fact generally understood, that the prophecies form the larger portion of the Scriptures; and thus exhibited, are they intended to be a dead letter till their fulfilment? If Simeon and Ann had not long and carefully studied the prophecies, would they have been ready to receive the infant Saviour as a literal fulfilment? And if the two disciples going to Emmaus *had* carefully studied the prophecies, would our Lord have had occasion to rebuke them as "*fools?*"

The last book of prophecy has the title *Revelation*, and is intended, we are told, "to show unto His servants things which must come to pass." The objection, that many conflicting commentaries discourage further investigation, is met with the declaration: "Blessed is he that readeth, and they that hear the words of the book of this prophecy."

Suffer me to urge the readers of "The Prophetic Times," who have experienced the blessed power of the doctrines therein advocated, to circulate it more freely, and to stir up the people of God to inquire earnestly what He has revealed as yet to come concerning His Church, and concerning His kingdom, in which, as kings and priests, they expect to reign. The time is close at hand. Worldliness and unbelief are alarmingly on the increase. We ourselves are in great danger of becoming indifferent. Let us therefore be up and doing. Let us be awake ourselves, and seek to awaken others.

D. O. C.

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"COME, LORD JESUS."

COME, Thou all-powerful Conqueror, quickly come!
Hasten to leave awhile Thy Father's home;
Return, all nations and all hearts to shake,
Thine own supreme authority to take;
The last great prophecies of time fulfil,
And finish all Thy righteous Father's will.

Come, Thou dear Bridegroom, to Thy waiting bride,
Let her deep longings now be satisfied!
End all her mourning with Thy joyous rest—
Proclaim the royal feast—call every guest;
Bid the eternal harmonies begin,
Rejoicing o'er the death of woe and sin.

Come to Thy people's rescue, glorious King!
With Thine own arm help and salvation bring;
Thine eye shall strike confusion on their foes,
But smile on *them* with victory and repose;
Reign Thou, triumphant, o'er the earth below,
Whereon or thrones are set, or nations bow.

Come, mighty Renovator! Let Thy voice
Once more command creation to rejoice;
With heavenly fires destroy, consume, refine,
Till the restored earth with beauty shine,
Prepared a blessed dwelling-place to be,
Where Thy redeemed shall walk in light with Thee!

J. N. R.

Selections.

DO YOU PRAY FOR CHRIST'S COMING?

As members of the Christian Church, we continually profess our faith in the second coming of Christ; and, it may be, that we sometimes meditate upon His glorious appearance. But have we adopted it as one of the subjects of our addresses at the throne of grace? We pray for forgiveness of sin, for God's Holy Spirit, for renewal of heart; but have we ever prayed that Christ might come to judgment? On many occasions we thankfully adopt the language of the Psalmist, and are glad to repeat his prayers, and say: "Enter not into judgment with Thy servant," "Cast us not away from Thy presence, and take not Thy Holy Spirit from us." But has our faith ever enabled us to take up His language, and say: "Let God arise, and let His enemies be scattered; let them also that hate Him flee before Him?" If it were a prayer suited only to the individual case of David, no obligation could rest upon us to unite in it; but it is a prayer for the universal Church, for every one who loves the Saviour, and desires to see the "King in His beauty"—for every one who mourns over the state of the world and the Church, and is anxious for the promotion of God's glory. It is a prayer frequently repeated in Holy Scripture of the Old Testament taught by our Lord, now offered up by saints in the presence of God, and with which the Scriptures of the New Testament conclude. Read that beautiful prayer which begins in the fifteenth verse of the sixty-third of Isaiah, and is continued to the end of the sixty-fourth chapter, and learn the earnestness with which we should present our petitions for the coming of the Lord: "Oh, that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the waters to boil; to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence." This prayer is sometimes used as if it expressed nothing more than a petition for the supply of grace, or, at the most, for the Lord's spiritual communion with his people, whereas it is a most urgent suit to the Lord to come down visibly and personally; to reveal himself in flaming fire, and take vengeance on them that know not God, and obey not the Gospel. Compare this prayer with the ninety-seventh Psalm, and you will see that it relates altogether to Christ's glorious coming. Here the prophet prays that the Lord would make known His name to His adversaries by revealing Himself in fire, so that the mountains may melt, and the waters boil. In the Psalm you will find a prophecy of the literal fulfilment of these petitions; for, it is said, when the Lord

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shall reign, "A fire goeth before Him, and burneth up His enemies round about. His lightnings enlighten the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord—at the presence of the Lord of the whole earth."

In the prayer which our Lord hath taught us, we offer the same petitions, at least if we understand the words aright. "Thy kingdom come, Thy will be done in earth as it is in heaven," is a petition that the Lord may take unto Him his kingdom, and begin that reign of righteousness, during which God's will shall be done on earth as it is in heaven. It is plain that when we say, "Thy kingdom come," we pray for something that is not yet come; for if it be already come, it is folly to pray that it may come. And the Scriptures tell us positively that there is a kingdom which is not to commence until the Son of God cometh in glory. Dan. 7:13 says of this kingdom: "I saw in the night visions; one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion, and glory, and a kingdom." And he says expressly that God's will shall then be done on earth; for he declares that this kingdom, given to the Son of man, is of such a nature, "that all people, nations, and languages shall serve Him." The Lord himself speaks of a kingdom which is not yet come, for He is gone to receive it: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke 19:12.) St. Paul speaks of a kingdom which is not to come until the Lord appear to judge the quick and dead. He says to Timothy (2 Tim. 4:1), "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom." All these passages show us, that when the Lord taught us to say, "Thy kingdom come," He taught us to join in the prayer of David: "Let God arise, and let His enemies be scattered."

It is remarkable that only one prayer of the departed saints has been made known to us, and that this one should be a prayer to the same effect. In the fifth chapter of the Revelation the Lord is pleased to give us a view of the state of those who have died as martyrs. St. John says: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Though removed from this scene of woe and misery, safe from all the attempts of the wicked, and in the enjoyment of God's presence, their happiness is not yet complete, and they still find subject-matter for prayer and supplication. They still long for that day when the Lord shall arise to judgment, and put an end to the triumph of the wicked.

With this prayer, also, the New Testament concludes. The Lord's last words in the last book of Revelation refer to the second advent: "He which testified these things saith surely, I come quickly." And John replies: "Amen, even so, come Lord Jesus." John had himself experienced the awfulness of the Lord's presence; for he tells us, "When I saw Him, I fell at His feet as dead." All the troubles that should precede the coming of Christ had been made known to him—all the terrors of judgment had been presented to his view; but none of these things moved him, nor could restrain the prayer, "Come, Lord Jesus." We cannot, therefore, doubt but that it is our duty to join in a prayer which the Holy Ghost has dictated, which our Lord has appointed, which the saints in heaven use, and which the beloved disciple offered up. The nature of the prayer presents another argument to enforce this duty. We are bound to pray for those things which promote the honor of Christ, and the eternal happiness of His people; but never shall the honor of Christ be complete, nor His people be happy, nor the righteous be glad and rejoice exceedingly, until God arise, and His enemies be scattered. Until then iniquity shall abound, yea, and increase more and more; until then wicked men will deny and blaspheme the Lord that bought them; His followers shall have tribulation; sickness, and sorrow, and death retain their cruel sway; tears still continue to flow, and none can dry them. Brethren, have you never withdrawn your thoughts from the cares of

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this life, from the treachery of present joys, or the oppression of transitory griefs, to look upon the Church and the world as they are? Have you never lifted up the veil of deceit in which the world, and all things therein, are shrouded, that you might behold its form in truth? If you have, you will understand why Christ's advent is so desirable. The sight of all the manifold forms of human misery, of all the various gradations of human depravity—the view of a world that lieth in the Wicked One—of a once blessed creation subject to curse and vanity because of sin—of Christ's Church, that was once as a pure virgin, now corrupted with superstition, led astray by error, and rent to pieces by divisions—of Christ's most holy religion perverted by men's imaginations—of Christ himself, the Saviour of the world, dishonored and crucified again in every spot of Christendom,—the sight of all this must have made you wish that this present state of things were past, and taught you to pray that Christ might come to deliver His Church, and to redeem the world.

Some expect that this change shall be effected by means now in operation, and that the general diffusion of knowledge will of itself change the world, and introduce the kingdom of peace and righteousness; but the Christian has only one object of hope held out to him in Scripture, and that is the coming of Christ. The Scriptures nowhere hold out the hope of a gradual reformation of the world, or of an awakening in the Church which shall become abiding and universal, and experience is against it.

The Scriptures tell us that the last days shall be the worst; so, when the Son of man cometh, He shall not find faith on earth. Our only hope, therefore, is in the coming of Christ. And shall we not pray for that which is our only hope? or, if hope be not sufficient, will not love unite with it? Have we no desire to be united to Him who died for us? Have we no longings of heart after Him who hath loved us even unto death? The eyes of faithful servants look for the return of a kind master—children long for the presence of their parents; and shall not we pray for the return of Him who is more to us than master, father, or brother—the propitiation for our sins, and the Saviour of the soul? If, therefore, we would follow the example of the saints, or obey the instruction of the Saviour—if we have any zeal for His honor, or any desire for the happiness of His people and our own—if we would attain that which is pointed out as our hope in Scripture—if we would hearken to the dictates of love—it is our duty to join in the Psalmist's prayer: "Let God arise, and let His enemies be scattered," or to take up the language of the Prayer Book, and say: "We beseech Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and *to hasten Thy kingdom*, that we, with all those that have departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord."—*McCaul.*

THE THRONES OF THE SAINTS.

"I saw thrones, and they sat upon them, and judgment was given unto them; and they lived and reigned with Christ a thousand years."—Rev. 20: 4.

Three queries arise here: 1. What are these thrones? 2. Who sit on them? 3. What is the judgment that is given to them?

1. The thrones are the same that Daniel saw in the vision of his seventh chapter, ninth verse—thrones fixed for the purpose of passing sentence against the Beast, condemning him to "be slain, his body destroyed, and given to the burning flame," at which time "the Son of man comes in the clouds of heaven to receive dominion, and glory, and a kingdom," not in heaven, where he reigned so long before, but on earth, that "all people, nations, and languages should serve him." Dan. 7: 13, 14. Now, that this destruction of the Beast is introductory to the millennial reign is confessed by all, consequently the thrones of Daniel and John are the same, as both appear at the same period. But it imports us more to know,

2. Who sit on them? Here it is necessary to observe what our Lord says (Rev. 3: 21): "To him that overcometh will I grant to sit with Me on my throne, even as I also overcame, and am sat down with my Father in His throne." Here, 1. Christ is indeed sat down

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on a throne, angels, principalities, and powers being subjected to Him; yet this is not His own, but his *Father's* throne. To this He ascended when He left us, and there He tells us He still sits: "I am sat down with my Father on *His* throne"—a throne of glory in the highest heavens. There He will sit till the time of subduing all His enemies shall come. But, 2. He tells us He has a throne distinct from that of his Father, a throne he calls properly His *own:* "I will grant to sit with me on *my* throne." This, then, is not the throne belonging to Him in his divine character, abstractedly taken, but a throne to which He has a claim as the Messiah, the Son of David—a throne, or seat of power, of which the angel said: "The Lord will give to Him the throne of His father David." He certainly sat on the heavenly throne before all worlds. He sat, too, on the mercy-seat, between the cherubim, as supreme Lord of Israel; and this is called a throne. Yet here is a new throne, the throne of David, his father, to which He could have no right till He became man, of the seed of David. Accordingly, the angel, announcing His birth, speaks of it as an honor to be conferred on Him in a future period: "The Lord *will give* to Him the throne of His father, David." But, 3. David never had a throne in heaven; nor does the Scripture anywhere say that it was to be transferred to heaven. He was king of Israel, and his throne was in Jerusalem: "There are set thrones of judgment, the thrones of the house of David." Ps. 122: 5. Hence, 4. Our Lord can never sit on the throne of David till He shall come to Jerusalem, to His own land, to rule His own people. David never ascended to heaven. "He is both dead and buried," saith Peter, "and his sepulchre is with us to this day." Acts 2: 29. Christ, his Son, then, must return to Judea, to Jerusalem, where are set the thrones of the house of David. To Him the promise must be fulfilled, and consequently He must return to Jerusalem to receive it. The throne of David has been long overturned; but his tabernacle must be rebuilt, and his throne with it. But, 5. Daniel tells us He will not come to receive this kingdom and throne till the Beast—all the kingdoms of the old Roman empire—are destroyed, and then He shall come to Zion, and rule in Jacob to the ends of the earth (Dan. 7: 13, 14–27). Then the throne of His father, David, will be given Him, and He shall sit upon it, doing justice and judgment forever. 6. This is the throne that is exclusively His own, and a partnership in which He promises to him that overcomes in the Christian warfare. To the victor "will I grant to sit with me on my throne." Of this He also speaks, when He says to His disciples: "In the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. The *regeneration* is the same as "*the time of the restitution,*" or renovation, "*of all things;*" and both mean the millennial reign. At that time, our Lord tells us, He shall sit upon His glorious throne, while His twelve Apostles shall sit around Him, seated on twelve thrones, appendages to His, where they share His power and glory, and so may be said to "sit with Him on His throne." In like manner, in this book: "And round about the throne were four and twenty seats" (in the original, *thrones*); "and upon the thrones I saw twenty-four elders sitting, clothed in white raiment, and they had on their heads crowns of gold."

We see now, then, who they are that sit on these thrones. Christ fills the middle place, the central throne, while the twelve Apostles, and other twelve, probably the patriarchs of the Old Testament, sit on thrones in a circle, whereof their Master's throne is the centre. Here is obviously an allusion to the principal court of Israel, in which the members of the Sanhedrim sat on raised seats or thrones, on either hand of the president or prince of the assembly. In some such manner will the seats of the Apostles be placed occasionally in the millennial reign, while judging the twelve tribes of Israel; and wherever they may sit for judgment, still, as all their power is derived from their Master, their thrones may be said to be near His, and they themselves partakers of His throne.

But shall no others but the Apostles and patriarchs be admitted to sit on these thrones,

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or to have a share in the government of this kingdom? In answer, it must be observed, that the epistles to the seven churches in Asia were written long after our Lord had ascended, and all the Apostles, John excepted, had been dead. Yet to these churches their ascended Lord says: "To him that overcometh will I give to sit with me on my throne." And again: "He that overcometh, and keepeth my works unto the end, to him will I give *power* over the nations (and he shall rule them with a rod of iron, as the vessel of a potter shall they be broken to shivers), even as I received of my Father." Now, as none of the patriarchs or Apostles were members of these churches, it follows, that others beside them shall inherit these promises. What the Spirit says in these epistles, he says it to the churches of Christ, whether in Asia or elsewhere; consequently, all who overcome the world in these churches shall be possessed of the honorary stations here promised. Let us now see,

3. What this *judgment* is that is *given to them.* Here it is commonly thought that this means no more, but that the saints shall sit as assessors with their Lord at the general judgment, giving assent to the sentence of condemnation passed against the world of the ungodly; but these people seem to forget that this judgment is given at the commencement of the millennial reign, a thousand years before the general judgment, and consequently the saints must be possessed of it during that reign. Then the saints must "judge the world." The judgment here promised, then, must be the power of judging, ruling, or governing—the authority given to kings, judges, and rulers in a kingdom. In this respect only can they properly be said to be "kings to God, and to reign with Christ." It is thus the Apostles will "sit on twelve thrones," judging or governing the twelve tribes of Israel, while others will have power given them over the nations, among whom they shall rule according to the laws of justice and equity; for during that period, in every part of the vast kingdom under the whole heaven, all rulers shall serve and obey Christ.

It is evident, too, from Rev. 13 : 26, 27, that the victors in the Christian warfare shall not only have a power of government given them during the millennium, but that at its beginning, as introductory to it, they shall have the power of a general—of one who makes war—given them also. Christ has got this power given Him of his Father, a power in righteousness to "judge and make war." (Rev. 19 : 11.) This power He received in the grant recorded in the second Psalm—a "power over the nations, to rule them with a rod of iron, and to dash them in pieces as a potter's vessel." Now, He has expressly told his churches, that as He is possessed of the powers of judging or governing, and of making war, so He "has disponed to them a kingdom, even as the Father has disponed it to Him," and that He will give them power to break the nations in pieces, and destroy them as a potter his vessel, *even as* He has received of his Father. Now, as our Lord will not break all the nations of the Roman world in pieces, and disperse them as the chaff of the summer threshing-floor, till the battle of the great day, just before His glorious reign begins, just at this time His saints must get possession of this power, and join Him in this war of extermination, as they will afterwards in governing the world in righteousness. Such is the judgment John saw given to them.

Not that all the heirs of the first resurrection will be invested with equal authority. Paul says, that God, the righteous Judge, will give a crown of righteousness to all who love His appearance. All the saints, then, must have crowns; but every crown is not a badge of victory. Conquerors and citizens, whose actions were of high utility to the commonwealth, had crowns of laurel, olive, &c., bestowed on them, yet still they were not kings. Even where authority, or office-power, is conferred, it is distributed in different degrees; so it will be in the kingdom of Christ. Thus, even in His reign, while He reigns in righteousness, princes are said to rule in judgment. In that charming description of the millennial reign, in the Seventy-second Psalm, we find *mountains* and little *hills*, or supreme and subordinate office-bearers, all bringing peace to the people in their respective stations.

By all this, it is intimated that there will be

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order and government in the kingdom of Christ; that, like all other governments, it will be made up of governors and governed, so that, although all the subjects will enjoy the free and full enjoyment of the glorious blessings and privileges of this kingdom, yet only some will be raised to the throne, or to the authority of magistracy in it. No society can exist without government. Even among the angelic hosts, there are thrones, principalities, and powers, mights, and dominions; yet if all were governors, there could be no governed.

That the twelve Apostles will be exalted to this high dignity we have already seen. Who else shall fill the lower offices of administration, we are not particularly told, only, it appears, they will be mostly selected from among the heirs of the first resurrection, as they are said, in some peculiar manner, to reign with Christ in His kingdom.

Having now seen the thrones of John, them that sit on them, and the judgment that is given to them, we are next called to attend to the description he gives of the felicities of this glorious reign (verse 6): "Blessed and holy is he who hath part in the first resurrection." Holiness and happiness, sin and misery, are intimately connected in the plan of Providence. There is no peace to the wicked, saith our God. Bliss is a stranger to the abodes of sin; but the voice of joy and rejoicing is in the dwelling of the righteous. Perfect bliss and perfect holiness dwell together. The pure in heart see God. In this reign all the people will be righteous, and, therefore, shall sorrow no more at all. Having the body of sin destroyed, and having put on the resurrection body of Jesus, they sin no more, and therefore are blessed forever.

Not only shall they be holy and happy, but they "shall be priests of God and of Christ, and shall reign with Him a thousand years," exalted to the highest dignities. With regard to their reigning with Christ, we have already spoken, and in what services they shall be employed as priests the day will declare. We can only say, that they must be engaged in some service peculiar to the priesthood, else they could not be called priests with any propriety; and they must be chosen of God for that purpose, as was Aaron, otherwise they would not be called, "priests of God."

Such is the account John gives us of the character and felicity of the children of the first resurrection; it is brief, but emphatic. But here, it must be observed, that he says nothing of the people living at the commencement of this period—the survivors of the destruction of the Beast, the false prophet, the kings of the earth, and their armies. It was not given him to say anything on this subject. He only meant to speak of the first resurrection, and of the character and state of those who shall have a share in it, together with the duration of this golden age of felicity. He tells three times, in this short history of it, that it will continue a thousand years; and that these years are to be understood literally, some late writers, particularly Dr. Johnson, of Holywood, have clearly proved.

If we would have a full and detailed account of the state of things in this glorious kingdom, so far as it takes in the whole earth, with all its inhabitants—the Jews alive at the appearance of their Lord, and all the nations, tongues, and languages of the Gentiles—we must consult the other prophets, chiefly those of the Old Testament. In their writings, we find much said on this important subject; for Peter assures us, that of this period all the prophets have written since the beginning of the world. Not that we are to expect any complete or regular history of this period in any one of these prophets. God has so ordered the matter that in any one prophet we find but "here a little, and there a little," on this great subject. A few features, a few events, characters, and circumstances of that reign, are exhibited in one prophet, and some in another; in one more briefly, in another more in detail. In some, the same facts are described in figure and metaphor; in others, in the plain language of history. Yet it appears that, in one or other of these writings, we have such a full and complete history of that future reign as must astonish and delight the intelligent inquirer. To discover and connect together all the parts of this history, which lie scattered in so many

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pages of the sacred volumes, is the work of much time and indefatigable research; yet the discovery will recompense the time and labor. To excite our industry and application, the treasures of wisdom lie deep. We must seek her as silver, and search for her as for hid treasures; yet, to encourage our perseverance in the pursuit, we are assured that our labor shall not be in vain. We know who has said, that, in so doing, we "shall understand the fear of the Lord, and find the knowledge of God."—*Pirie.*

Editorial.

THE DEATHLESS RAPTURE.

A SNEER ANSWERED.

NEAR the close of the eighth of the recent Lectures on the Apocalypse, the following sentences occur:

"Any one of these days or nights, and certainly before many more years have passed, while men are busy with the common pursuits and cares of life, and everything is rolling on in its accustomed course, unheralded, unbelieved, and unknown to the gay world, here one, and there another, shall secretly disappear, '*caught up*,' like Enoch, who 'was not, because God had translated him.' Invisibly, noiselessly, miraculously, they shall vanish from the company and fellowship of those about them, and ascend to their returning Lord. These are neither dreams nor fables; they are realities, set forth in the infallible truth of God, and as literally true as anything else in the inspired Word."

An illustration of the laxity of the relation of modern Christianity to the Sacred Scriptures, and of the rationalism which has usurped the place of faith in the popular religious mind, is furnished in the notices of this extract on the part of a portion of the religious press. One writer calls it, "millenarianism run mad—nonsense—the gravest error—most destructive heresy." Another ridicules it as presenting "a fine prospect for news reporters"—"the last extreme of millenarianism." And a third and fourth take occasion from it for intended witticisms, too coarse to be repeated. It would seem as if these savans of modern religion had never before heard of such a thing. It comes to them as a novelty, and as a first class joke upon us personally, and upon our cause in general. They do not think it up to the dignity of Christian journalism to give it even a moment's consideration, though it is in the Bible, in the Creeds, and in all orthodox eschatology.

But we are not surprised at such demonstrations. Sneers of this kind help to bridge the gulf between the Church and the world—between Christianity and unbelief—between faith and rationalism, which seems to be the great problem on which many modern religionists employ their time and energies, and in their success in which many enjoy their largest popularity and influence. Peter also admonishes us to "know this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Pet. 3: 3, 4.) Paul has also certified us to the effect, that the time would come "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 3, 4.) And the Saviour himself has given us notice, that when the Son of man cometh, He shall hardly find faith on the earth. (Luke 18: 7, 8.)

It is, therefore, in the line of what has been foretold, that professed Christian leaders should meet our announcements of neglected truths with jeers and ridicule. But what matters it? Noah, also, was considered insane for his concern and preaching about what was coming on the earth in his day. Jesus, with all His divine gravity and wisdom, was pronounced a demoniac; and Paul, in the midst of his might-

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iest arguments, was branded as beside himself and "mad." In such company, we can afford to bear whatever our merry assailants may choose to lay upon us, especially in view of the Saviour's words: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." (Matt. 6 : 11, 12.) And yet it might be well for these men to bear in mind a certain message which God once gave to like jesters, upon a like subject: "Behold, ye despisers, and wonder, and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13 : 41.)

But why this merriment at our expense? Let us look for a moment at some of the facts and relations of the case.

I. The bodily removal of men from among their fellows, out of the world, without tasting of death, is certainly no new thing on the earth. It has been done in more than one instance, of which we have the infallible testimony of inspiration itself. Tradition claims that the Apostle John was so removed; and the Saviour once dropped a remark on the subject which gives much plausibility to the claim. (See John 21 : 19–23.) There is, at any rate, no evidence of John's death. But we waive this case. There are others about which there can be no dispute.

In Gen. 5 : 24, we have this record: "And Enoch walked with God, and he was not, for God took him." Luther has this comment on the words: "The expression, *ve enenu, he was not*, in the original, signifies that Enoch was lost or disappeared, contrary to the thought or expectation of all the other patriarchs, and at once ceased to be amongst men. Enos, Seth, and all the other patriarchs, knew not by whom or whither Enoch was taken away; they sought him, therefore, but found him not. His son, Methusaleh, sought him, and his other children and his grandchildren sought him; but they found him not. They suspected, no doubt, the malice of the Cainites, and they probably thought that he was killed, as Abel was, and secretly buried. At length, however, they learned, as we may believe, through a revelation made to them of God, that he was taken away by God himself, and into paradise, *not dead*, nor slain by wicked men, nor taken away from them by the fraud or snares of Satan, but *translated*, that is, received to Himself by the living and omnipotent God's own act." (*In loc.*) And lest there should be some doubt or obscurity remaining upon the records of this case, we have it rehearsed by an inspired Apostle, who testifies, that "by faith Enoch was translated, *that he should not see death*, and was not found because God had translated him." (Heb. 11 : 5.)

Here, then, is one clear case of the bodily removal or rapture of a man from among his fellows, and taken quite out of the world to paradise without tasting of death. Are our merry friends prepared to make a jest of this?

In 2 Kings, second chapter, we have a detailed account of another instance. The prophet, Elijah, and Elisha, went down from Gilgal to Bethel, to Jericho, and across the Jordan; "and it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee. And it came to pass, as they still went on and talked, that, behold, a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof: and he saw him no more. And when the sons of the prophets, which were to view at Jericho, saw him (Elisha), they came to meet him, and they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest, peradventure, the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. . . And they sent fifty men, and they sought three days, but found him not." God himself had taken him bodily, and without tasting of death, into the heavenly paradise, as He had taken Enoch before the flood.

It is not, therefore, a matter of mere theory and speculation, but Divinely authenticated

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fact, in two instances at least, that men may be caught away to heaven without dying, and miraculously made to vanish from the company and fellowship of those on earth, whose search for them in this world is forever fruitless. And "*the thing that hath been is that which shall be; and that which is done is that which shall be done.*" (Ecc. 1: 9.) If this is ridiculous and absurd, we leave those who think so to adjust the matter with Him who has given us the record.

II. Neither is it an unheard of thing that the day of judgment shall find a generation of men and women, good and bad, living upon the earth, and that the judgment will have to deal with them as they are found, distinct from those whom it finds in their graves. The Scriptures plainly distribute the adjudications of that day between "*the quick*"—such as are living at the time—"*and the dead*," making a distinction between the two classes. (See Acts 10: 42; 2 Tim. 4: 1; 1 Pet. 4: 5.) The living are not suddenly to be struck dead, as Bellarmin fancies; for then the judgment would be a judgment of the dead only, whereas the Scriptures plainly teach, and all the Creeds assert, the coming of Christ "*to judge the quick and the dead*"—not the quick as dead, nor the dead as quick, but the quick as quick, and the dead as dead. If our assailants think this absurd, let them tell us what the meaning of that distinction is which the Scriptures and the Creeds so carefully preserve between these two classes in the judgment. We feel bound to take this word, *quick*, as possessing a meaning; if not, why was it put in? And if we are to pass it, as having no special import here, why may we not, in like manner, pass the word *dead*, or the words, *resurrection of the body*, or any other word or words of the Creed? And if it does not mean persons living in the natural life (than which we know of no other significance in these connections), we have a moral and logical right to demand, either the demonstration of some other signification, or the admission that there are to be people in the judgment in the natural life, quite distinct from those who encounter it in the resurrected life.

III. Neither is it a piece of heretical novelty that there should be people who will never die at all. It may sound strange and ridiculous in the ears of men who look to death as redemption, and to this great curse of a violated law as the door of entrance into heaven; but the Scriptures affirm it in terms about which there can be no rational dispute. Jesus said to Martha: "I am the resurrection and the life"—the resurrection to those who are dead, and the life—to whom? Not to the dead, for He is already life to them if He is resurrection to them, but the life to those who shall be living at the time of the resurrection, in that they shall live on without death or resurrection. Hence, the further declarations: "He that believeth in me, though he were dead, yet shall he live [by means of the resurrection], and whosoever is living [*i. e.*, in the period of the resurrection], and believeth in me, SHALL NEVER DIE." (John 11: 25, 26.) We are sure that this is the true meaning of these much perverted words; but there are others which are plainer and less mistakable.

"Behold!" exclaims St. Paul, "I show you a mystery. WE SHALL NOT ALL SLEEP." He is speaking of death and the resurrection. He calls the death of the saint, "*sleep.*" And the specific statement is—and special attention is called to it as one of the blessed mysteries of Christian faith and hope—that, "*We shall not all sleep*"—NOT ALL DIE. (1 Cor. 15: 51.) But does he not say, "It is appointed unto men once to die?" In Heb. 9: 27, he does say so; and unto "men," *generically*, it is so appointed. Sentence of death has gone forth against man as a race; and upon the great mass of men that sentence has gone, or will go, into effect. But, in Christ, not every individual is made to suffer it. Already, Enoch and Elijah have been exempted by the redeeming power of God. This demonstrates that the law is not absolute and inevitable. And we are certified that the same will occur with the saints living when Christ comes. The record is: "WE SHALL NOT ALL SLEEP." There must, then, be further exceptions. Again, in 1 Thess. 5: 10, 11, the same Apostle states the work and fruit of Christ's mediation to be, that "Jesus Christ died for us, that *whether we wake or sleep*

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[*i. e.*, die, or not die], we should live together with Him." Why introduce such an alternative in the description if it were not a thing settled in the Divine purpose that some are never to die at all?

And in the preceding chapter, he explains how this impartation of eternal life, and fellowship with himself, is to be accomplished in those who shall "*not sleep*." "This I say unto you by the word of the Lord [specifically a Divine revelation then], that *we which are alive, and remain unto the coming of the Lord, shall be caught up in the clouds*, to meet the Lord in the air; and so shall we ever be with the Lord." Death is not at all embraced in these words, but instead of it a mysterious seizing away of people in life, without being touched by death. In Rom. 8: 11, the same is expressed in the promise: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also *quicken your mortal bodies* by His Spirit that dwelleth in you." And the next verse but one seems to convey the idea, that Paul at that time had no expectation that any of his Christian readers would ever die. Those who were living after the flesh, and minding the things of the flesh, he pronounces appointed unto death; for the mere Adamic life can inherit nought but death. But to such as, through the Spirit, do mortify the deeds of the body, he says: "Ye shall live." This promise may legitimately cover the resurrection also; but it is put as if the thing uppermost, and filling the Apostle's mind, was, that such should not die at all.

And thus, in Philippians 3: 20, 21, it is given, as the then common Christian belief and expectation, that Christ was likely to come while most of them should be yet living, and that those who should then be alive, and looking for the Saviour, should be miraculously transfigured and transferred into the likeness and presence of Christ without dying. Paul says: "Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall *change our vile body*, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." Just as he says in the passage already referred to: "We shall not all sleep—not all *die;* but we shall all be *changed* in a moment, in the twinkling of an eye, at the last trump"—not by sudden death and resurrection, but so changed as to be saved from dying; thus fulfilling the words: "*We shall not all sleep*"—*not all die.*

Call it nonsense, heresy, and madness, then, to say that there shall be people who will never die, but in place thereof be mysteriously and miraculously transferred to immortality, without tasting of death; we have the satisfaction of knowing, from these infallible records, that it is the nonsense of inspiration—the heresy of sacred Scripture—the madness of the only authoritative teachers of our holy religion.

IV. Nor is it different with regard to the further point, that those who thus mysteriously escape death are to be taken, whilst others are yet left dwelling in the flesh, and concerned with the affairs of this life. What saith the Saviour himself? "I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in one field; the one shall be taken, and the other left." (Luke 17: 34–36.) What does this repeated representation mean but that, while men are busy with the common pursuits and cares of life, and everything is rolling on in its accustomed course, unheralded, unbelieved, and unknown to the gay world, here one, and there another, shall secretly disappear, "*caught up*," like Enoch, who "was not, because God had translated him?" Does not the Saviour here set forth most distinctly, that some shall vanish from the company and fellowship of those about them, and ascend to their returning Lord, while others remain in the world, as before? If this is not the import of the sacred words, which we think unmistakable, we demand of those who dispute it, in the name of truth, to show what else they do mean. And until that is done, our statement must stand as the truth of God, despite the jocularity of our friends.

Again, in Luke 21: 36, in connection with

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the great woes which are to fall upon the world in the last years of this dispensation, the Saviour gives this solemn injunction: "Watch ye, therefore, and pray always, that ye may be accounted worthy *to escape* all these things that shall come to pass, and to stand before the Son of man." It is here implied that there will be persons living in the flesh when these troubles are about to be experienced, who, by peculiar earnestness in their expectancy of the Lord's coming as a thief, shall obtain entire exemption from them, and that this exemption will be effected through some mysterious transfer into the presence of the Saviour, which can be nothing else than what is elsewhere explained by the words, "caught up in the clouds to meet the Lord in the air." The same is referred to in Is. 26 : 20, where the saints are represented as called up into some peaceful pavilion, where they are secure, while the rest of mankind are left to encounter the indignation which is then let loose upon the guilty earth.

In Rev. 4th and 5th, we also find a vision of certain saints in heaven, singing before the throne, and already crowned as the victorious subjects of final redemption; and yet the chapters chronologically subsequent to these describe earthly scenes—wars, plagues, pestilences, wickednesses of men and nations, and administrations of judgment on the earth, extending through a period, on no system of interpretation, less than seven years in duration. And as we thus have men already redeemed and crowned in heaven (which crowning can only be in the glorified and post-resurrection state), and kings, nations, peoples, and orders of men, living, sinning, warring, and dying on the earth at the same time, it must needs be that at least some of the saints are taken, while yet the mass of mortals are for a time still left. And as there is no resurrection of dead saints without a corresponding rapture of living saints, it is impossible for these sacred pictures to be realized without just such a separation and experience as that described in the ridiculed quotation.

We might argue the point from other Scriptures; but we are willing to rest the matter on these texts, by which we consider it fairly proven, that certain of God's elect shall be mysteriously and miraculously removed from the world, while yet the great body of its population is left living in it. And if there are any to be left to suffer for their impieties and unbelief, we know of none more likely to be among them than those connected with the corruption, skepticism, and licentiousness characteristic of so large a portion of the journalism of our times, not excepting that baptized with the name of religion. We assure our jeering friends, in advance, that, with their present views and feelings, they need have no fears of the summary interruption of their business by the translation of the saints.

V. The only remaining point in the case is that which relates to the proximity of this marvellous event. It appears to be regarded as particularly out of the way of sobriety that we should say, that any one of these days or nights, and certainly before many more years have passed, the call of God will reach His waiting ones, and transfer them bodily to the skies. We are told that this is presumptuous, fanatical, and impious—that the times and the seasons the Father hath reserved to Himself—that of that day and hour knoweth no man, no, not the angels of heaven—that, for aught we know, it will yet be hundreds and thousands of years before these scenes of the last days shall occur. But, suppose we admit that it is not for any mortal to know when Christ will come, and that it is utterly beyond human power to say when it will be; we would ask our recusants, upon their own premises, what security they have that Christ will not come to gather His elect this very night? If the time is such a secret that we may not know anything about it, who can tell how near it is? If no one knows the day, how can he know that Christ will not come before another year or month is past? We hold that we *can* know something proximately about the time. The Scriptures abound in instructions bearing upon that point. And we are satisfied that the signs have appeared on the manifestation of which Christ has commanded us to conclude and believe that the day is at hand. But if these firm convictions should even exceed what it is allowed

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to know with certainty, the alleged ignorance on which men comfort themselves, and laugh at us, is enough to prove that we may, after all, be right. If we cannot know that it is near, neither can they know that it is far off. Christ and his Apostles have, at any rate, commanded us to *watch*, and that command carries with it the inevitable implication, that any one of these days or nights, and certainly before many more years have passed, the Son of man *may* come; and we are repeatedly assured, that it is just "when men think not," and precisely when the unbelieving are most confidently saying, peace, peace, that the day of doom shall break in upon the godless world.

With these facts before us, then, we envy not the man who can find it in his heart to make sport of the idea that Christ's coming is near at hand, or who believes that he is serving God and truth by holding up to vulgar ridicule the solemn, blessed, holy Scriptural doctrine of the impending deathless rapture of the saints.

THE THREATENING RUIN.

The revised and enlarged edition of our discourse bearing this title, furnishes a survey of the present condition of the world, and contains the best we have to say on the subject. The symptoms, however, are multiplying on all sides in confirmation of what is there stated.

The eye of the world is now upon Europe—restless, oppressed, fitful, unbelieving Europe,—shaking once more with revolutionary outbreaks, national collisions, bloody battles, and a doubtful future. The demons of war have again been let loose. Venetia and Bohemia are reeking with the fresh blood of thousands, shed in a strange, inexplicable conflict. Numbers of the Germanic States have been overrun with hostile armies. In a campaign of ten days, thirty dynasties have been quite unsettled, and the fate of twenty millions of people has been permanently affected.

A new map of Europe is being made. What the changes will be, no mere human intelligence can foresee; but they will be great as they have been rapid. Austria has been humiliated, and her position as a great power endangered, if not doomed. The temporal dominion of the Pope is in its last throes. Venetia has been ceded to Napoleon, as a bid for his help, by the house of Hapsburg. Italy promises unity and concentred nationality. England is seriously agitated from within and threatened from without. Russia is not a quiet spectator, and will have a hand in matters. The Sublime Porte is implicated, and will be forced to yield more and more. Spain is disturbed at home and has quarrels abroad. And Napoleon, in wonted subtlety, is shuffling his cards for the decision of the destinies of peoples—"the custodée of lapsed possessions, and the indispensable guarantor of new distributions of territory."

We are disposed to think that Austria will fall and be dismembered, by the time this contest has wrought itself out; that Italy will be extended to the Danube; that France will advance her frontier to the Rhine, from its mouth to its Alpine sources; that the Germanic Confederation will be destroyed; that the present European governments on the territory of the old Roman Empire will all become elective monarchies, united under a general Protectorate, which shall presently, in like manner, also extend over the East; and that the Papacy will lose its States, but increase its power by absorbing and turning to its own purposes the new elements of Spiritualism, and operating in subserviency to this general Protectorate, the occupant of which shall be the veritable Antichrist.

Much of this may appear improbable as yet, nor do we undertake to say that we have rightly caught the details of the prophetic intimations on the subject, or of the course of events; but such seems to be the coming outline of things, of which the present disturbances are the commencement. One thing is certain, that the Alliance on which the existing governments and divisions of Europe have been sustained for the past fifty years, is now completely at an end. The old regime is gone. And the whole political face of the Old World is changed, and being changed with a suddenness and depth which must cause thinking men to stand in awe of what is to be.

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But, while these things are going on in the Old World, new dangers have been maturing among ourselves. The war of sections, so fierce and terrible, is ended; but a more horrible war of parties is threatening. Congress has passed a resolution calling on the States to organize, discipline, and equip their militia, and directing that two-thirds of the arms, ordnance, and ammunition now under custody of the general government be distributed among the States—the distribution among the loyal States to take place immediately, and that among the States lately in rebellion to be postponed until further orders. The resolution came up from the Committee on Military Affairs, and was pushed to a vote, without debate or delay, under the previous question. It attracted as little attention in Congress as it has in the country; and the public will doubtless receive with incredulity the assurance that it was intended by those who secured its passage, as the first step towards preparation for another civil war. Although no debate was had upon it, members were urged to vote for it by direct conversational appeals on the floor, on the part of the few who were privy to its introduction. Some were told that it was necessary to enable the Southern loyalists to protect themselves; others that it was simply a matter of detail in the War Department; others that the arms must be taken out of the hands of the President; and others that it was proposed at the instance of the Secretary of War. An appeal was made to allow debate upon it, as it seemed to be a matter of importance—but this was refused.

The state of parties is represented, by those who claim to know, as such that if the fall elections result in the choice of Northern Democrats enough to constitute, when added to the members from the Southern States, a majority of the House, this majority, thus constituted, will claim to be the Congress, and will act accordingly; and that they will be recognized by the President as the body to which he will send his message, and whose sessions he will, if the necessity should arise, protect by military force. They assert, on the other hand, that the Union members from the loyal States—if they constitute a majority from those States—will claim to be the only legal Congress, and will, if necessary, invoke an insurrection of the people to maintain them in that position. They do not in the least conceal their purpose, in the event of such a collision, to appeal to force, and to "drive the rival Congress, with the President and his Cabinet and supporters, into the Potomac," as it is expressed.

There certainly has sprung up a very exciting feud between parties in power, which is extending itself through the community, and from which there is real danger of a new outbreak, more to be dreaded than that which so nearly overwhelmed the country a few years ago. That was a war of sections; but if the present disagreement should be pressed to the extremity that seems to be contemplated, it will be a war of neighbors, and general anarchy and ruin must be the result. May the Lord protect us, and hasten His coming to deliver His people!

SCRIPTURE PERVERTED.

In a late number of a religious periodical of this city, the following passage occurs:

"Dr. Wadsworth, following the ancient fathers, and older Protestant commentators, sees a providential and prophetic adaptation in the names of Scripture localities generally, and of Gethsemane in particular, to the events which occurred there. In this 'oil-press,' in which the olives were pressed and bruised, Christ was bruised for our sins, that oil might flow from His wounds to heal our souls. 'There He trod the wine-press of his Father's wrath, and trod it alone.'"

This is a common, but most extraordinary perversion of the meaning of Scripture. Treading a wine-press, and being crushed in an olive-press, here placed side by side, as if they had the same signification, differ as widely as crushing and being crushed. A more striking contrast could hardly be imagined than that exhibited by these two metaphors, which refer to entirely different events. Christ was, indeed, bruised for our iniquities in Gethsemane and on Calvary, as Isaiah had predicted in chapter fifty-three: but when He shall hereafter tread the wine-press of his Father's wrath alone, ac-

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cording to Isaiah's subsequent prophecy, in chapter sixty-three, His enemies, and those of his Father, will be crushed. The first prediction relates to His first advent in humiliation; the last to His second advent in glory and power.

Dr. J. Addison Alexander was not a millenarian; but, in regard to this passage, he says: "The treading of the wine-press alone, is an expression often applied in sermons, and in religious books and conversation, to our Saviour's sufferings. *While the impossibility of such a sense in the original passage cannot be too strongly stated,* there is no need of denying that the figure may be happily accommodated in the way suggested, as many expressions of the Old Testament may be applied to different objects with good effect, provided we are careful to avoid confounding such *accommodations* with the strict and primary import of the passage."

In regard to Dr. Alexander's remarks about accommodation of Old Testament texts, it would be well for our clergy to put some limitation on a custom more honored in the breach than the observance. Such an accommodation as that in question may possibly be considered a *happy one* here, where people are not accustomed to see the process of treading the grapes; but in Palestine, or anywhere in the south of Europe, a more *unhappy* accommodation could hardly be devised. We have heard this identical passage quoted very many times in the pulpit without the slightest intimation that it could refer to anything except the sufferings of our blessed Lord, to which no competent Biblical scholar will pretend that it has the most remote relation. Indeed, it is difficult to imagine that any person reading consecutively the fifty-third and sixty-third chapters of Isaiah can for a moment suppose that the bruising of the first, and treading the wine-press of the last, refer to the same transaction. E. M.

CURIOUS RELICS—ANCIENT ISRAELITES IN AMERICA.

We are all more or less acquainted with the so-called "Indian Mounds," found in various parts of our country. There are hundreds of them in Ohio alone—several near Newark, Licking County. Pipes, copper beads strung upon a vegetable fibre, human skeletons, skulls, bones of animals and birds, some charred by fire, as if they had been sacrificed upon a burning pile, have been obtained from them. For centuries it has been a most interesting subject of inquiry, Who built these mounds? whence came their builders? Within the past few years some relics have been discovered, which are thought to throw light on the subject:

The first is a little coarse sandstone, not quite an inch and a half high by about two inches long. It was found in the "Wilson Mound," and bears the face of a human being. On the forehead are five distinct Hebrew characters, which are interpreted to mean: "May the Lord have mercy on him (or me) an untimely birth," evidently an expression of humiliation.

The second relic from the same mound is stone closely resembling limestone. It is rather triangular than square in its form, and yet it differs widely from both. It represents an animal, and contains four human faces and three inscriptions in Hebrew, signifying devotion, reverence, and natural depravity.

The third stone was found in 1860, about three miles from Newark. It has a shape like a wedge, and is about six inches long, tapering at the end. On one end is a handle, and at the top are four Hebrew inscriptions.

The last relic is an object of much interest. It was found in 1860, and has engraved upon it a figure of Moses, and the Ten Commandments. One side is depressed, and the reverse protrudes. Over the figure is a Hebrew word signifying "Moses." The other inscriptions are almost literally the words found in some parts of the Bible, and the Ten Commandments are given in part and entirely—the longest being abbreviated. The alphabet used, it is thought, is the original Hebrew one, as there are letters not known in the Hebrew alphabet now in use, but bearing a resemblance to them. All things on this stone point to the time before Ezra, to the lost tribes of Israel; and the theory is that some one of these tribes found their way into this continent and settled where the State of Ohio now exists.

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The Prophetic Times.

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Special Contributions.

THE SIGNS OF CHRIST'S COMING.

TRANSLATED FROM LUTHER.

"And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory."—LUKE 21: 25–27.

LET it be understood, first of all, that these signs of the great day, though manifold and striking, nobody, or very few, when they come to pass, will heed or receive as such signs; for these two things, as Christ and Apostles have foretold, must both occur together, namely, that many and great signs shall be given, and yet that the day of judgment will come as unexpectedly to the world as it ever could have come at any time since the beginning. Though men shall see and hear tokens of the end, and be told that they are the heralds of the impending judgment, they will nevertheless not believe, but laugh at the idea, and in their false security call others fools for being afraid that the heavens are about to fall, and that we shall live to see that day.

It is certain, however, that some will live to see it, and some who least of all concern themselves about it; and that such self-security and heedlessness shall possess men as the time approaches, we will show from the words of Christ and His Apostles.

In immediate connection with the text (verses 34, 35), Jesus says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth." From these words, it is clear, that men shall give themselves to gluttony, inordinate drinking, and general worldliness—that in all places they shall be so engrossed and steeped in these things as to be no more awake to what is about to transpire than if that day were never so far off; for where there is no feeling of security, and no heedlessness, that day cannot overtake with such unexpected suddenness. In that, He says, it shall come "as a snare," by which birds or beasts are caught just when most earnest in pursuit of food, and least aware of the presence of the fatal cord, he gives us amply to understand that the world shall carouse, eat and drink, build and plant, and have the whole heart set on earthly good, and look upon the day of judgment as yet a thousand years off and more, and so be hurried, in the twinkling of an eye, to the fearful judgment-bar of God.

To the same effect is Luke 17: 24, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so also shall the Son of man be in His day." Behold here, also, that that day shall come upon all the world with the utmost suddenness. The same further appears in what follows in verses 26–29: "And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot,

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they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." These words abundantly show how self-secure the people shall be, and how they will be immersed in the cares of the present life, refusing to believe that the day has come.

Now, without doubt, Christ has not foretold these signs that no one should regard or understand them when they appear, else He has in vain exhorted and said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand;" also, "Lift up your heads, for your redemption draweth nigh." There must, therefore, certainly be some to obey the admonition, understand the signs, lift up their heads, and wait for their redemption, although they may not know the particular day in which it is to occur. Hence, we have need to note well whether, perhaps, these signs are not now being manifested, or already past, or about speedily to appear.

I do not wish to force or constrain any one to believe as I do; but neither will I permit any one, on the other hand, to take from me my belief that the day of judgment is not far off. Christ's words and these signs move me so to believe; for whatever chronicles we may read, from the time of Christ until now, we shall not find a parallel to what the world has shown itself within the present century. Such building and planting has never been so common—so universal; such expensive and varied food and drinks have also never been so usual as in our day. To such an extravagance of expense have people also gone for clothing as to make it impossible to go any further; and who has ever read of such commercial operations as are now encircling and swallowing up the world? whilst all descriptions of art and science are coming up, and have come up, the like of which has never been since Christ was born.

Besides, there are now people so acute and knowing as to leave nothing hidden; and boys of twenty years of age know more than twenty doctors previously knew. The knowledge of languages, and all sorts of wisdom, flourishes to a degree compelling us to confess that the world has reached its very culmination in what relates to temporal interests, or what Christ calls, "the cares of this life," eating, drinking, building, planting, buying, selling, marrying, doing for children, and such like, which, whosoever considers, must acknowledge that it cannot hold much longer. Nor is it for us to resolve how things may be improved and reformed. There is a light breaking upon the world, and a day coming, be it what it may, which shall work wonderful changes. There has not been in Christendom hitherto such intelligence, such penetration, such mental activity in and about things of this life, to say nothing of the new discoveries of printing, firearms, and other implements of war.

And not in worldly affairs alone have things come to the full, but also in spiritual matters. Great errors, sins, and falsehoods have never so prevailed upon earth since the beginning as in the present century. Behold the Gospel of Christ publicly condemned, the Pope's lies everywhere accepted as laws, and he set to oppress and flay all the world, even to the market-places. Behold the daily multiplication of masses a thousandfold everywhere, than which sins there cannot be any other of equal turpitude. Behold how, by confessions, sacraments, absolutions, and commandments, unnumbered souls are being sent to perdition, till it would seem as if God had surrendered the whole world to the power of hell. In short, it is not possible for greater falsehoods, more horrible heresies, more alarming blindnesses, more daring blasphemies, to come and increase upon those which now bear sway in Christendom by means of bishops, cloisters, and boasted schools, in which the dead, blind, heathen Aristotle teaches and governs more than Christ himself.

The Pope, furthermore, has supplanted Christ, and become His viceregent. It is only too true that he does, indeed, sit in Christ's place, though, would God, he were in the devil's place. Nor will I here speak of those coarse transgressions, such as unchastity, murder, unfaithfulness, covetousness, which abound to the greatest extent, and for which all shame and fear has departed.

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Be it as it may with reference to other signs, I am certain about those of which Christ says, that eating and drinking, building and planting, marrying and giving in marriage, and other cares of this life, shall govern until His coming; and I am also equally sure that what He says in Matt. 24 : 15, concerning the Antichrist, that under his rule the greatest errors, blindness, and sins shall prevail, even such as now have fullest sway in all tyranny and shame under the papacy. And this, above all, constrains me firmly to believe that Christ will soon come; for such sins are too great for Heaven to look upon much longer, and provoke and defy the judgment of God to an extent which must speedily bring it upon them. If it were mere uncleanness, like that before the flood, or only the common sins of the world, as those of Sodom, I would not hold so strongly that the day of judgment must be near; but when God's service, God's Word, God's sacrament, God's children, and everything appertaining to God, is disturbed, borne down, condemned, blasphemed, and the devil put in His place, worshipped and honored, and Satan's lies held for God's truths, this must make an end of things. As I look around me, I have not the slightest misgiving upon this point. Amen.

But the Apostles, also, have prophesied of this self-security of men as the day of judgment approaches. St. Paul (1 Thess. 5 : 2, 3) says: "The day of the Lord so cometh as a thief in the night, for when they shall say, Peace and safety, then sudden destruction cometh upon them." Now, we know full well that a thief never comes but when one is most confident, and least expecting him. And (2 Pet. 3 : 3, 4, 10) we read: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation; but the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise," &c. Who are they that thus walk after their own lusts but ecclesiastics—Papists? who will obey neither God nor man, but seek to bind all men, to be themselves free to live and do as they like. These are they who also ask: "Where is His coming? Dost thou believe the judgment to be near? Indeed! things will nevertheless continue as they have been.

We read, also, in the history of Jerusalem's destruction, that many signs were wrought, but that they were not believed to be tokens of the end until judgment was executed; and so, from the beginning of the world, has it ever been, that the unbelieving would not believe the day of their calamity to be so near as it was until it was accomplished upon them. To this end is the saying (Ps. 55 : 23): "Bloody and deceitful men shall not live out half their days," for they are continually presuming, and never fear, so that their doom must overtake them unawares. Thus, also, is it in this case; people are putting off the day of judgment for yet a thousand years, when another night may bring it. So much for the first class of signs. We will now look, also, at others.

"*And there shall be signs in the sun.*" The sign to be given in the sun is, that it will lose its brightness, after the style of what has oft occurred, as Matt. 24 : 29 says: "The sun shall be darkened." Here, again, I will not trifle, but declare my understanding of the matter. It is the opinion of some that the sun is to be so darkened as never to shine again; but this cannot be the meaning, for day and night must continue unto the end, as God fortells in Gen. 8 : 22, where He says: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." This sign must, therefore, be accomplished without hindrance to the succession of day or night, and it must occur before the judgment day, for the reason that it is a token of its nearness and coming. It cannot, therefore, be more than a mere darkening of the sun in its accustomed course.

And such a sign in the sun has always been taken as betokening disaster, which has usually followed it, as history shows. We have, of late years, had so many such eclipses of the sun, that I am not aware that ever there has been so large a number so close together before. God has kept silence, and no special misfortune has followed, and hence they have been disregarded, and lightly passed over. The astronomers, moreover, tell us what is indeed true, that

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such things occur in the natural course of the heavenly bodies, and thus strengthen heedlessness, and increase the feeling of security; but none the less does God, after this manner, order His administrations, keep silence, permit us to think ourselves safe, and still pursue His purposes. Be it the natural course of the heavens as much as it may, such signs are always indications of wrath, and certain disaster will come after them. Is God, on that account, to make other sun, moon, and stars, or give other signs in them, if before it come some additional ones are to be seen?

The motions of the heavens are from all eternity ordained to furnish such signs before the great day shall come. The heathen write, that the comet also is a product of nature; but God creates none which is not a herald of adversity. Thus, also, Aristotle, that blind guide, has written a book concerning signs in the heavens, in which he refers them all to nature, and makes them anything but signs. Him have our philosophers followed, and one fool has filled the world with fools; but know thou what shows itself in the heavens, in and beyond the common course of things, that therein the wrath of God certainly lets its tokens be seen.

"*And in the moon.*" This sign is, as written in Matt. 24: 29, that "the moon shall not give her light," that is, shall have her brightness taken from her. And the same is to be said of this that has just been said concerning signs in the sun, be they as natural as they may; and it has also often occurred in recent years. It has, indeed, been long since there has been a year in which either the sun or moon have not lost its brightness, sometimes both in the same year, sometimes the one twice. If these are not tokens, what are tokens? Admit that more have occurred in former times, they were still not so numerous, so close together, and with each other. When Jerusalem was to be destroyed, there were some signs given which had often before occurred, but they were new signs nevertheless.

"*And in the stars.*" That is, as Matt. 24: 29, says: "The stars shall fall from heaven." This is now daily to be seen, and I know not whether it formerly so often occurred. Aristotle, in his folly makes this also to be an insignificant phenomenon of nature; but the Gospel, which is the word and wisdom of God, pronounces the falling of the stars a sign—and there let the matter rest. Hence, if the stars fall, or the sun and moon fail to give their light, be assured that these are signs; the Gospel cannot utter falsehood. But since in these years so much has occurred, and so close together, and still nothing special follows, you are to conclude that these are the signs of the nearing judgment of which the Saviour speaks; for the same must largely and oft occur, abundantly to betoken and announce the great and terrible day. These signs are being given, and have for a long time been displaying themselves; but no one is concerned about them. Thus, also, shall it be that people shall wait for other signs, as the Jews for another Christ.

"*And there shall be upon the earth distress of nations, with perplexity.*" It is not to be understood that all people, or the greater portion of them, shall suffer these distresses, for it must be observed that they are to be signs. The stars do not continually fall from heaven; the sun shall, also, not withhold its light for an entire year or month, but only for a very short period, a few hours, more or less. The moon shall also not be darkened for an entire week, or an entire night, but as the sun, for a few hours only, merely for the purpose of signs, and not for the bringing of everything to destruction. In like manner, shall not many people suffer these distresses and perplexities, but comparatively few, and also not continuously, that they may be signs to others, who shall disregard them, and, under the physician's teaching, shall say, it is owing to their color, or their sad disposition, or to the planets in the sky, or to some other natural cause. Meanwhile, for all that, these predicted signs shall pass unnoticed before the blind, and so transpire that we, with open eyes, may look upon them, and still not understand them, as happened to the Jews respecting Christ, as Matt. (13: 14) writes.

"*And upon earth distress of nations.*" Not bodily distress, for, as we have heard, there shall be plenty of joy and good things left, that

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they may eat and drink, build and plant, buy and sell, woo and be wooed, dance and leap, and wrap themselves in things of this life, as if they were to continue here forever. I take this distress to be the great agonies of a remorseful conscience; for inasmuch as the Gospel is suppressed, in which alone the conscience can be truly comforted, and the teachings of men are put in its place, which direct us to free ourselves from sin by our own works, and to merit heaven by our endeavors, there properly follows an oppressed, straitened, and beclouded conscience, which cannot rest, which fain would be pious and acceptable to God, and torments itself with anxiety, and still cannot find the way of peace. Its sins and self-condemnation weigh it down, and cause it perplexity. Do what it will, it still finds no rest; and this is its distress, that it knows not what or how to do. . . And if there formerly and always have been such people, still the trouble was never so common and widespread as now. . It has, therefore, never been a sign of approaching judgment until now. The signs are great and many, and still the mass of mankind will not give heed.

"*The sea and the waves roaring.*" This shall occur by means of the wind, for all noises of the water are produced by the wind; hence, the Lord here predicts that there shall be many and great tempests. But by the sea we are not to understand the outside ocean only, but all standing waters, as the Scriptural use of the word signifies, as where it is said, "God called the gathering together of the waters seas" (Gen. 1:10), whether they were oceans, seas, or lakes; streams, however, are moving flowing waters.

Now it is not to be supposed that all waters, streams, lakes, seas, oceans, and whatever other sorts there may be, shall, at the same time, and in like manner, rush and roar with tempestuous agitation. It is to be a sign that some seas shall thus be moved, and that this shall happen frequently, and in close succession; for as not all the stars shall fall, nor all men be distressed, in like manner not every water shall roar, nor yet the same at all places.

But here will our learned people put in and say, have we never seen such winds than these, or heard water roar? Does not the famous Aristotle teach how naturally all this takes place? Let such talk on, knowing full well that God's Word and signs must needs be disregarded by such sage divines; but keep thou to the Gospel, which teaches thee to believe that all great storms and noisy agitations of the sea are tokens. And however many times such signals have been given in other days, they shall nevertheless become more numerous and terrible as the day of doom approaches.

It appears to me, however, that for the last ten or twelve years we have had and heard such storms, such roaring and commotion, to say nothing of what is yet to come, that I can scarce believe the like has ever been heard for many ages; and it is also to be remarked, that although some of these signs have here and there shown themselves, they must still be multiplied along with the general multiplication of tokens. For the last times shall behold the sun and moon losing their brightness, the stars falling, the winds and waters in fearful commotion, and whatever else is predicted, simultaneously occurring; everything comes together upon one heap.

In like manner have we also beheld many comets and crosses in the sky, and unheard of diseases coming up; and how many signs and wonders, in the few past years, have we seen in the heavens? suns, moons, stars, shining bows, and many other rare appearances! Beloved, let these be taken for signs, and for great signs, betokening something great, which your astronomers and learned women cannot say have originated in the ordinary course of nature, for formerly nothing of the sort was ever known or predicted. . . Such congregations of signs will bring after them more than all natural reason can think.

"*Men's hearts failing them for fear, and for looking after those things which are coming on the earth.*" This shall be realized not so much by the profligate mass, who disregard God's tokens, and refer everything to natural causes, but in the case of the best and most distinguished, whose hearts these things affect, and who are given to reflection; and this fainting or failing means that they shall be fright-

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ened to death, or the next thing to death, and that their fear shall consume them, and wring out of them all strength and hopefulness. But what is it that they shall await with such overwhelming dread? Christ's answer is: "Those things which are coming on the earth;" that is, the day of doom, the dreadful judgment, the fires of hell, eternal death, and all that accompanies these things. But why are they in such terror and dismay, and not the entire world, upon which these things shall fall, perhaps not reaching them at all? Answer: because this is to be God's sign, which must needs be disregarded by the world at large. . . . . .

"*For the powers of heaven shall be shaken.*" By the powers of heaven some understand the holy angels; but as Christ is speaking of signs, and says that we shall see them, and thence know that the day of judgment is at hand, they must certainly be open and visible, and perceptible to the bodily senses, for even though the people to be distressed with perplexity, and made faint with fear, have the seat of their trouble in their souls, it is still manifested by their bodies in words and conduct externally visible. In like manner must also these powers of heaven be something that can be corporeally and outwardly moved and understood.

The Scriptures, however, speak of heaven in a twofold way. First, concerning which so much is said, "the powers of heaven are spoken of in the sense of the strength of heaven, or of the heavens, which are, of all created things, the most influential, as written in Gen. 1: 8, "God called the firmament"—that is, the place of strength or invigoration—"heaven:" for all created things under heaven are controlled and invigorated by means of the light, heat, and motions of the heavens. What would the world be without heaven but a waste, dark wilderness? It is after this manner, also, the Scriptures designate the rulers and authorities in the world as "powers," for the reason that they govern and rule their subjects.

In the second place, "the powers of heaven" are spoken of in a sense equivalent to "the hosts of heaven," as in Ps. 33: 6, and in Gen. 2: 1, which is also the most common way in which the Scriptures speak of heavenly powers; and it is clear, from these passages, that the hosts or powers of the heavens and the earth are everything which they contain, such as the sun, moon, and stars above, and men, beasts, birds, fishes, trees, &c., below.

The reference, therefore, may be to both these kinds of heavenly powers, but especially to their hosts. Thus, Christ's words come to mean, that all created things shall be influenced to give signs of the great day, the sun and moon to give signals of darkness, the stars by falling, nations with wars, men with fearful anxieties, the earth with quaking, waters and winds with commotion, the atmosphere with pestilence and poison, and thus, also, the heavens, with their hosts, and shaking.

But what this shaking of the hosts of heaven is, I do not yet know; it may be some great and peculiar combinations of the heavenly bodies, the wonderful gathering together of which is an infallible sign to the world. Christ does not, indeed, say that all the hosts or powers of heaven shall be moved, but some of them only; for not all the stars shall be moved from their places, as was said above, nor shall all men be overcome with fear, nor all waters at the same time be in noisy commotion, nor sun and moon be every day darkened, for these are to be but signs, which can only occur at particular times, and in few places, that they may be something special, and singled out as tokens to the great mass, who will not so regard them. . . Let the unbelieving doubt and disregard God's signals, and say, it is all the work of nature in her ordinary course; but keep thou thyself to the Gospel.

There are yet other signs spoken of in other passages, such as "earthquakes," "pestilences," "famines," and "wars." (Luke 17: 20 *et seq.*; Matt. 24: 7.) Of these, we have also seen much, although they have existed at other times likewise; but they are not on that account the less signs, but are specially such, as they accompany the others, and fall in the same period. Every one also knows that at present the business of war is so vigorously prosecuted that, as it was in former times, the children are conscripted, and that things in this line have been brought to the highest and most fearful

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pitch of perfection in instruments of destruction, arms, and engines of warfare. . . Beloved, let these things be taken for signs which foretell something momentous; but they are already forgotten and disregarded.

"*And then shall they see the Son of Man coming in a cloud, with power and great glory.*" Here you may again refer the "power" to the host of angels, the saints, and all the creatures who are to accompany Christ in His coming to judge the world, which I take to be the true meaning, or you may refer it to the might and strength in which this coming of Christ is to exceed the feebleness and infirmity which encompassed His first coming. He does not only say here that *He will come*, but that they shall *see Him come;* for in the way of corporeal birth He also came, but no one saw Him coming. He also comes daily in a spiritual way, through the Gospel, into believing hearts, in which, also, He is seen by no one; but the coming which is here described shall occur openly, in such a manner that every one must needs see Him, as in Rev. 1 : 7 is said: "And every eye shall see Him, and they also that pierced Him," and so perceive that it is none other than the man, Christ Jesus, in corporeal form, as he was born of Mary, and lived upon earth. For otherwise, He might well have said, "They shall see me," without clearly involving His appearance in human form. But, as He says, it is "the Son of Man" whom they shall see, it is clearly expressed that it is a bodily coming, and a bodily seeing, in a bodily form, though it shall be in great power, with great hosts of angels, and with all glory. He shall sit upon a cloud of light, and all His saints with Him.

Of that day the Scriptures say much, and with reference to it, also, everything is ordered. So much for the "signs."

NEGLECT NOT THE PROPHETS.

It is worthy of notice, because of the unwillingness that many even of God's professed people feel to study or to walk by prophecy, that Daniel, when pouring out his soul before the Lord, in confession of his own sin and the sins of the people, used the following language: "Neither have we hearkened unto Thy servants, the prophets, which spake in Thy name to our kings, to our fathers, and to *all the people* of the land." This was a confession of sin. Is there, then, any portion of the law or Gospel which exonerates us, who come after Daniel, from the duty of taking heed to the prophets? Many Christians think, all they have to do with prophecy is with that which relates to its fulfilment in the birth and sufferings of Christ—that there their interest ends. But *should* it end there? That allegiance to which we profess to be restored implies not merely knowledge of the door of entrance into the kingdom, but an interest in that kingdom, and in all that relates to the great King. Shall we be satisfied, then, to know we have a crucified Christ? Shall we be arrested before the countenance that was marred more than that of any man, and sit down unconcerned to learn further of the glorious return in robes of light, in the thunder of power, and with the Conqueror's insignia? How *can* it be so if the *heart* is the Lord's? When we give our affections to an object on earth, does our interest cease at that moment? Ah, no! it only then begins. Need I follow it in its daily increase? We all know how that a very trifle associated with our heart's chosen object interests and occupies. Is it not then a fair inference that Christians are too much in love with this world, with the things that are seen, else there would be a more earnest search for the Master's purpose? The Bible tells much of Christ's will towards this world, His inheritance, more than those who do not study it imagine—aye, more than those who do study it ever expected to find; and, with the prophets' utterances in our hands, shall we be guiltless if we forfeit, through ignorance, through indolence, through fear, or through indisposition, that fruit of the Spirit knowledge which the world covets as the end of its own wisdom, and which it is striving for with a restless fever, not knowing, alas! how fatally its perceptions are blurred, using, as it does, the medium of human passions? Awake, then, O ye Christians! and, like Daniel from the books, learn from your hand-book, the Bible, what the King says of His coming. L.

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Selections.

WARNINGS AGAINST WORLDLINESS.

THESE are times that call for particular watchfulness on the part of Christians. We have had a great upheaving of the evil passions of men. The worst powers of humanity have had almost unbridled liberty to subvert and ruin, and mightily have they done their work. I speak not of physical ruin and overthrow—this is sad enough—but of the subversion or perversion of the moral forces of society. We have come to worship *power*. We ask no longer what is right, but what has the power of popularity in it. We bow down before organizations, and because there is strength in them, we huzza with the crowd, fall into rank, and march as they march, do as they do, and feel easy because we are with the multitude, and quite up to the march of the world. Conscience sometimes suggests a feeble question—occasionally wakes us with an awful dream—comes while we pause and pant for breath, and makes repose troublesome—disturbs the quiet hours in which we sit down to count our gains by challenging us also to count the cost: "What shall it profit a man if he gain the whole world, and lose his own soul?" But we rally again. The whirling force of power catches us up in its resistless gyrations, and soon we are carried far from the quiet haven, where truth whispered in dreams, to the boisterous waters of warring commerce.

Is it strange that we lose our reckoning? What course have we to go but the course of the power to which we commit ourselves! We have no individuality. We do not hold ourselves personally responsible; our company, our party, our brotherhood—they take the responsibility. I rest under their eyes, lose myself in the vast multitude, and shoot blindly out according to orders, and look not to what I do. Do we not see that this is slavery! worse than the voluntary physical bondage of the Jew, who gave his ear to be bored, and took the badge of servitude without shame before his brethren! It is the voluntary bondage of the soul; it is idolatry. It is rendering the homage which is due to God alone to a mere aggregation of frailty and imperfection like our own. O, man, better worship thyself than the many-headed monster we call popularity! True self-reverence may lead to God, because it is homage to that which is divine in the soul; but devotion to the wild whim of the multitude—what is it but the old story of the Israelites in the wilderness and their calf of gold!

We hear men counting the number of churches destroyed by the recent war, and note the sad countenance with which the desolated picture is conceived. This is all very well so far as it goes; but were it not better to mourn over the religion that lies buried beneath these ruins? The desolated heart-sanctuaries that have been made all over the land, North and South—the blotting-out of the handwriting of God from the fleshly tablets of the heart—the paralysis of the spirit-power that made the soul a temple of peace—what think we of this? Is not this a sadder work than the material desolation of war? Men say it is a *necessary* evil. Does this make it any the less frightful and ugly to behold? Necessary! How necessary? Shall we go into that deep question? By no means. We are for a practical view of the true, the beautiful, and the good, and we will not lose ourself in speculations, that stretch up into the outer darknesss. This much, however, let us say in passing: If there be necessary evil, it is a necessity of which man is the author, and for which he, therefore, is responsible. It is a poor refuge, therefore, to fly to for our defence. Let us return to God, and to his righteousness, and we shall no longer share in the responsibility of this necessary evil, nor feel obliged to take part in its terrible infliction. The Church is appointed for a higher work; it is her's to restore, to bring back, to grow up into a glorious bride adorned for the marriage of the Lamb. Let the world do the work of the world; as the evil is hers, let her take care of it in her own way when it becomes necessary. But let

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the Church also mind *her* own work. Is she doing so? Has the Church nothing to do with the evil that is in the world? Is she not appointed to fight against it? Certainly. But the weapons of her warfare are not carnal; they are mighty to the pulling down of strongholds, but they are spiritual. We fight not with flesh and blood, but with evil in its higher essence and organizations. When we take part with the world in her contests with evil, we necessarily adopt her weapons, and with these, perhaps, her spirit also, and so far precisely become recreant to the kingdom to which, supremely in this strife, our services belong. We must fight against evil, but under Christ, not, as many suppose, under the world. The world fights evil with evil; the Church fights it with the good. The world governs by force—the Church, by love; the world kills—the Church makes alive; the world seeks her own glory—the Church the glory of God. Do we say that the world-power is not ordained of God? We say it is, but for the restraining of evil by punishment, that the Church may save the sinner by offered mercy. God has a government for the evil in this world, and he will have one for it in the world to come; but that government is not given to the Church in either case. Let us not confound things that differ; this is the weakness that too often ruins our religion. We cannot serve two masters, and yet how many of us are trying to do so.

Association with the world in the work of any great passion introduces us almost invariably into practical intimacy with many of its vices. These at first disgust us; but by degrees we grow familiar with them—"then we pity, then embrace" them. It is the nature of all great passions to absorb into themselves almost all the other powers of the soul; everything is made subsidiary to the great interest, and virtue, religion, the culture of the Divine life, will be generally neglected. Instead of these, lower cravings of the nature will begin to plead for gratification, and a stifled conscience will raise but feeble resistance to the invitations of fashionable and gay society. If it speak at all, it will soon be silenced by the jeer of the rationalist, or the coarser mockery of the sensualist. Soon, like an old and faithful friend with whom we have madly quarrelled, we will come to despise her voice altogether, and marvel, with the most reckless and giddy, that we could have ever been so silly as to consult her at all.

This is the process of ruin through which myriads have passed in the last few years, and in which the Church now finds many that once bade fair to become burning and shining lights in the Master's kingdom. How sad the picture, and how solemn the responsibility of the Church in this crisis of her fortunes! Will she not consider what she can do to recall these wanderers to the right paths? If, through her own rash participation in the causes of their ruin, she has led them into straying, will she not repent of her sin, and turn again to God with renewed zeal for his name?

We do not speak in the temper of an alarmist; but there is evil in the land—evil in the Church, and we would have the Lord's people foresee the coming worse, and provide for it and against it, that it may be turned into better. Every congregation should set about to put itself in more perfect order for its work. Let each provide the things that are wanting to her. Let her prayerfully consider the life of her members, and earnestly seek to develop it unto holiness. We hear of general complaint against many carnal indulgences, which need to be specially corrected.

Fashionable amusements are carrying away the young; they usurp the place of prayer. The music of praise is hushed, and the music of revelry swells out in the festivals of Bacchus. We eat, and drink, and dance, and die. What a glorious career for man! But it is all that the world can give. Our young people are blinded with the folly. We have been paying a great price for this world in the last half decade—at least, we have entered into promise to pay—and no wonder that the world seems very valuable, and grand, and delightful. Why should we not enjoy it? Let us eat and drink, for to-morrow we die, and the day of festivity must close in darkness. Having paid, or promised to pay, so much for thee, bright, sweet, beautiful world, shall we now lay thee by as a

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too dearly bought whistle, and have no sweet music out of thee? No, on with the dance! We will chase the hours with garlanded heads, and on tripping toe, to the music of our own hearts. Why should we deny ourselves these innocent pleasures? Because they are a gilded lie. They glitter to deceive; they charm with a tumultuous joy, only to deafen the soul to the higher strains of celestial music. They are the sirens that allure the seekers after better lands; they stop us in our grand voyage in search of the true Eden—our return to our long lost home—and allure us to anchor to their ocean isle, and sip with them the sweets of its flowery mead. Better, like Ulysses and his crew, to stop our ears, and bind our bodies to the mast, than listen to the clear voice and magic speech of these enchantresses of the sea.

Carnal pleasures soon cloy. The appetite of the senses is strong, voracious even; but it is easily overfed, and then we grow sick. It is not like the appetite of the soul. The thirst of this is infinite, and its capacity boundless; it knows no satiety, but invigorated by every fresh draught of the waters of life, it expands for fuller and larger measures of the heavenly nectar. We rise by the rarity of the ethereal nourishment on which we feed, and are wafted higher in our celestial soarings in proportion to the inspiration we breathe; but the appetite of the senses soon burdens itself with indulgence—soon deadens itself with gratification. We listen to sensuous music, and delight soon softens into sadness; the sense grows weary under its own ecstacy. We cry for some stronger stimulus. We wind through the mazy dance, and feast ourselves on the luxury of motion attuned to music. We feel the pleasure, the rapture of the mazy movement in every muscle and nerve of our bodies; it is the very elysium of the senses. We could wish ourselves immortal dancers—priests and priestesses of Terpsichore forever; but, alas, the limbs grow weary—the blood, hurried unhealthfully through its channels, oppresses us with lassitude—appetite sickens under excessive indulgence, and we must yield. Depression calls for still further stimulus, and we thirst for the sparkling bowl; we fly to the intoxicating cup. The senses, already overcome with excessive excitement, can bear but little more; and soon we lie down, exhausted with excess of pleasure, to troubled dreams, and wake again to a stupid sense of our folly and our shame. Vacuity, ennui, restlessness, and returning appetite, now morbid by excess, drive us to a repetition of what we know must bring, in increased degree, the same bitterness of remorse; but we do not pause to think. The lust of the hour triumphs over the eternal good of the soul; and thus we go from excess to excess, in the giddy whirl of passion, till debauchery fills her bowl of poison with the wreck of the soul, and hell plucks from the very arms of the Church one of her little ones.

Young and old, think of these perils. O, guard your hearts against the invading power of the world! Hear how the Scriptures warn you against its friendships, its fascinations, its wiles! You cannot serve God and mammon; you cannot walk after the Spirit and after the flesh. You cannot labor for sin, and have your fruit unto holiness. You cannot frequent, as a votary, the shrine of Bacchus, and minister with clean hands about the altar of God. You must choose whom you will serve—God or Baal—and the choice must be made now. O, be wise and make it right!

THE COMING TRIBULATION.

(Luke 21: 36; 1 Thess. 4: 16, 17.)

It is a generally acknowledged fact—acknowledged not only by those who compare the signs of the times with the Word of God, but even by those who are inattentive to the prophetic truth—that we have entered upon critical times. Some of God's servants hesitate not to declare that we have entered upon the crisis which will bring on the revelation of the Beast, or the Antichrist in his last form, and usher in the coming of our blessed Lord. Certainly, looking at the lamentable state of religion in the so-called Christian countries all over Christendom, and in our own country, we cannot be wrong in asserting, that "the falling away" (Gr. ἀποστασία, 2 Thess. 2: 3) has *not only begun*, but *has far advanced*. When we read of a hundred and ninety-eight clergymen

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of the Church of England (calling themselves the Anglo-Catholic Church) making an earnest application to the idolatrous Church of Rome to be united with her—yea, and when some of the dignitaries and influential laymen of the Church supplicate the Greek Church—little differing from Popery—to extend the hand of brotherly fellowship to them, what shall we call this but "a falling away from the faith once delivered to the saints"? Living members of Christ's Church *are united* in Him, be they now attached to whatever section of the Christian Church, and the endeavor to unite dead bodies must be futile in the extreme. Then what shall we say of the infidelity of Bishop Colenso, and his supporters of various shades of unbelief and scepticism, and the masses of unbelievers in the inspiration of the holy Scriptures, both high and low, scattered throughout our land and British dependencies? We know the Apostle, Paul, distinctly told the Thessalonians when they should see this apostasy making its appearance in the Christian Church, then they might look for the revelation of the "Man of Sin—the Son of Perdition." With the revelation—rise from the bottomless pit—of this monster of iniquity, persecution against the saints will commence, for he will demand *exclusive* worship, as "he will deny the Father and the Son." (1 John 2 : 22.) If, therefore, the saints are to be exempted from this persecution, they must either *be taken up* by the Lord, or in some way *protected and saved.* For this, there is ground to believe in the Word of God.

It is a truth, observed both in the Old and New Testaments, that whenever great calamities were denounced by the prophets of the Lord against His people, on account of their sins or departure from him, there is generally pointed out either a refuge, or a specification of the exact length of time of the tribulation, for the comfort and encouragement of the godly remnant. Thus, the prophet, Malachi, speaking of the last days of this present dispensation (chap. 4 : 1, 2), says: "For, behold! the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble. . . It shall leave them neither root nor branch." "But unto you that fear My name shall the Son of Righteousness arise, with healing in His wings," &c. In Rev. 2 : 10, the very days are stated during which the time of tribulation should continue.

In order to corroborate this consoling fact, let us state some further proofs:

1. Let us refer *to God's dealings with His own in times of old.* Noah, for instance, and those who, by God's appointment, were to be saved with him in the ark, had all to be safely housed before the destructive flood could come upon the earth. Therefore, it is reasonably inferred that those who are in Christ—the antitype of the ark—will be preserved from the great tribulation occasioned by the Beast, or the last great Antichrist. Lot, likewise, and his family, had to be out of Sodom before the angels could execute their work of destruction. (Gen. 19 : 15–22.)

2. *God's positive promises.* For instance, Is. 26 : 20, 21, we read: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth, also, shall disclose her blood, and no more cover her slain." Rev. 3 : 10, it is also stated: "Because thou hast kept the word of my patience—endurance—I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

3. *Inferential proofs.* In Jude, ver. 14, and Rev. 19 : 14, we meet with direct statements that the saints will come with Christ at His premillennial advent. If they, therefore, are to come with Him, it is most reasonable to conclude that they must have been taken up some time previous.

The exact time, however, of this rapture is nowhere stated in Scripture. Luke 21 : 36 and Rev. 12 : 5, are the only passages which lead us to infer that *it will be before the reign of terror of the Beast.* This is not to be wondered at when we recollect that the Christian's duty is to be in a state of *constant preparedness* to welcome His blessed Lord and Saviour. This actually seems to have been the happy state of

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the Christians at Thessalonica, of "whose work of faith, and labor of love, and patience of hope in our Lord Jesus Christ," the Apostle, Paul, bears such noble testimony.

The passage (Luke 21: 36) implies that "watchfulness and prayerfulness" are two special requisites for those who would share in this rapture, and thereby escape the calamities which are alluded to in verses 25 and 26, with their parallels, and which will precede and attend the coming of our Lord. Those who are not "watching and praying always" will neither be in a fit state "*to stand* before the Son of Man," nor *enter with Him* to the marriage of the Lamb." St. Paul says: "Unto them that look for Him shall He appear the second time without sin (sin offering) unto salvation." (Heb. 9: 28.) And those who look for Him "will love His appearing." Watchfulness is constantly enjoined with reference to this great event; the foolish virgins have this duty enjoined upon them. St. Paul enforced the same on the Thessalonians: "Let us not sleep, as do others; but let us watch and be sober." Again: "Let us, who are of the day, be sober," &c. (1 Thess., ver. 8; comp. Luke 17: 34–36.)

In reference to our Lord's coming *with* His saints, there will be no great need of watchfulness. The awfully solemn signs accompanying it will rouse the sleeping world; but His coming *for* His saints requires great vigilance and constant prayer. St. John says (chap. 2: 28, first epistle): "Little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." There are no special premonitory signs recorded regarding this event.

The expression, "that ye may be accounted worthy to escape all these things," &c., occurs but three times in the New Testament. It enforces upon us a high degree of fellowship with our absent Lord, which can only be insured by a state of watchful and prayerful looking out for His coming.

Some eminent students of the prophetic word believe that all the saints will have to pass through *the preliminary troubles* occasioned by the Beast *before the three years and a half* —his assigned reign (Rev. 13: 5)—commences. This may be quite probable, as we have no Scripture text which assures us *how long before* the Beast's rising from the bottomless pit, and his being endowed with Satanic power (Rev. 13: 2), the rapture of the saints will take place. From what has been stated, however, it appears that *the first great event* we have to look for will be the taking up of the saints: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." J. A. J.

COMING!

"*What I say unto you, I say unto all, Watch.*"

"It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight,
And watch the sinking sun,
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of me,
While you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of MY FEET;
Therefore, I tell you, Watch!
By the light of the evening star,
When the room is growing dusky,
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

"It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house;
When the fires burn low and red,
And the watch is ticking loudly
Beside the bed;
Though you sleep, tired out, on your couch,
Still your heart must wake and watch
In the dark room,
For it may be that at midnight
I will come.

"It may be at the cock-crow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting for the dawn of the golden sun
Which draweth nigh;
When the mists are on the valleys, shading
The rivers chill,
And my morning star is fading, fading
Over the hill:
Behold, I say unto you, Watch!
Let the door be on the latch
In your home;

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In the chill before the dawning,
Between the night and morning,
I may come.

"It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
When the waves are laughing loudly
Along the shore,
And the little birds are singing sweetly
About the door.
With the long day's work before you,
You rise up with the sun,
And the neighbors come in to talk a little
Of all that must be done;
But remember that I may be the next
To come in at the door,
To call you from all your busy work
For evermore;
As you work your heart must watch,
For the door is on the latch
In your room,
And it may be in the morning
I will come."

So He passed down my cottage garden,
By the path that leads to the sea,
Till He came to the turn of the little road,
Where the birch and laburnum tree
Lean over and arch the way;
There I saw Him a moment stay,
And turn once more to me,
As I wept at the cottage door,
And lifted up His hands in blessing—
Then I saw His face no more;
And I stood still in the door-way,
Leaning against the wall,
Not heeding the fair white roses,
Though I crushed them and let them fall,
Only looking down the pathway,
And looking towards the sea,
And wondering, and wondering
When He would come back for me,
Till I was aware of an angel
Who was going swiftly by,
With the gladness of one who goeth
In the light of God most High.
He passed the end of the cottage
Towards the garden gate
(I suppose he was come down,
At the setting of the sun,
To comfort some one in the village
Whose dwelling was desolate),
And he passed before the door
Beside my place,
And the likeness of a smile
Was on his face.
"Weep not," he said, "for unto you is given
To watch for the coming of His feet,
Who is the glory of our blessed heaven;
The work and watching will be very sweet,
Even in an earthly home,
And in such an hour as ye think not
He will come."

So I am watching quietly
Every day;
Whenever the sun shines brightly
I rise and say,
Surely, it is the shining of His face!
And look unto the gates of His high place
Beyond the sea,
For I know He is coming shortly
To summon me;
And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the angel answers sweetly,
In my home:
"Only a few more shadows,
And He will come." B. M.

Editorial.

PREACHING THE ADVENT.

I DO preach the premillennial advent; necessity is laid upon me—yea, woe is me if I preach not this gospel. It is our wisdom, privilege, duty, to receive with unreserved confidence all that God has said by His servants, the prophets, on this, as on every other subject on which they have spoken.

Ours is a solemn responsibility, as Christ's ambassadors. We live in perilous times, when there is everywhere a form of godliness, without the power of it; when men heap to themselves accommodating teachers; when the kingdom of which *all* the holy prophets have spoken since the world began—only six or seven speak of the first advent, but forty-six speak of the second—is ignored and mocked at; when men will not have "this Man, who has gone to receive a kingdom and to return, to reign over them." The pressure brought to bear to go with what is popular is immense, under the plea of a proper and harmless expediency.

The only true inquiry for us is: "Lord, what wilt *Thou* have me to do?" To the law, and to the testimony. Is our teaching according to the Inspired Word? Do we make those things prominent that the Holy Ghost does, or do we, to please a depraved popular taste, allow a large portion of the Word of God to be virtually a dead letter, thus keeping back a part, becoming

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one-sided, and not declaring the whole counsel of God?

All Scripture is profitable; and should we deceive ourselves in refusing, if need be, to take risks, the result would be fearful. Following the popular belief, that the Lord delayeth His coming, we shall be cut asunder, and have our portion with unbelievers, not to speak of the other similar, but yet more fearful contingency (Luke 12).

"The temple of the Lord are we." Thus spake the Jews, who, in their way, magnified the Word; thus, too, did the Church in Luther's time, that neglected it. Now, what if the result should prove that it was in this very thing of not declaring the whole counsel of God, nor rightly dividing the word of truth, that the mistake lay of those who show so strange and bitter an opposition to what Jesus and His Apostles preached, viz., *the kingdom of God?*

"Every scribe instructed unto the kingdom of God bringeth forth things NEW," says Jesus, "as well as things *old.*" "Jesus preached the Gospel of the kingdom." (Matt. 4:23; Mark 1:14.) "Paul preached the kingdom of God." (Acts 20:25.) The Apostles preached the eclectic resurrection in the very beginning, freshly anointed with the Holy Ghost; for this they were apprehended, because they preached through Jesus the resurrection *τον εκ νεκρων* (Acts 4:2). Peter's way of enforcing, in the Pentecostal season, the necessity of repentance and faith may seem strange now; but it was by presenting the consideration of the sending again of Jesus, and the restitution of all things (Acts 3:19–21). Is the Holy Ghost one-sided? May we not safely follow His lead? And what is His method? It is to make the second coming of Jesus prominent everywhere, and to connect it with every Christian duty and doctrine.

Would we speak of *the great hope of the Church?* The Holy Ghost says, it is the Second Advent (Titus 2:13; 1 Pet. 1:13; Job 19:25–27; Is. 25:9; Col. 3:4; 2 Tim. 4:8).

Would the Holy Ghost exhort us to *take up testimony for Christ?* He mentions the Second Advent (Luke 9:26).

Would He exhort to *heavenly-mindedness?* He presents the Second Advent again (Phil. 3:20).

Would He mention *Christian moderation?* He holds up the Second Advent (Phil. 4:5). May not we servants err if we follow another method?

Would He insist on *the mortification of the flesh?* He points to the Second Advent (Col. 3:4, 5).

Is He earnest about *faithfulness in God's service? Five times* He fetches in the Second Advent (1 Tim. 6:14; 2 Tim. 4:1, 2, 8; 1 Pet. 5:4). Is He one-sided?

Does He exhort to *soberness and godly living?* He points to the Second Advent (Titus 2:13).

Does He speak of *perseverance?* He fetches in the Second Advent (Heb. 9:37).

Does He inculcate *patience?* He points to the Second Advent (James 5:7, 8).

When speaking of the great matters of *holy conversation and godliness*, His argument is the Second Advent (2 Pet. 3:10, 11).

Would He earnestly exhort to *diligence and activity?* He finds the motives on which to base His appeal in the Second Advent. With pertinacity, so to speak, He returns to it three times (Matt. 25:14–30; Luke 19:13; 2 Pet. 3:14).

How would He secure us against *new-fangled notions?* He points twice to the Second Advent (Rev. 2:25; Rev. 3:11).

It seems as though, in presenting doctrine according to what He conceives to be the right method of dividing the truth, His propensity were irresistible to hold up the Second Advent.

Would He speak of *carefulness in intercourse with the world?* He brings in the Second Advent (Rev. 16:15).

Would He speak of *fraternal affection?* He makes prominent the Second Advent (1 Thess. 3:12, 13).

Would He speak of *abiding in Christ?* He brings in the Second Advent (1 John 2:28).

Do we, or others, need *comfort? Four times* the Holy Ghost brings in the Second Advent, making it prominent (1 Thess. 4:18; 2 Thess. 1:5, 7; 2 Tim. 2:12; Is. 30:18).

And, most remarkable to observe, when speaking of *laboring for souls*, and when *making a solemn charge to ministers*, He

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brings it in again, and speaks of the Second Advent (1 Cor. 1 : 4–7 ; 1 Thess. 2 : 19, 20 ; 2 Tim. 4 : 1).

Would He supply a corrective for, or a support under, *censoriousness and judging of others?* He brings in the Second Advent again (1 Cor. 4 : 3–5).

In short, *His* estimate of the Second Advent is such that He speaks of it as a thing which should possess absorbing importance and interest to all who desire to be prepared for the eternal kingdom (Matt. 24 : 42–51 ; Matt. 25 : 13 ; Mark 13 : 33–37 ; Luke : 21, 34–36 ; 1 Thess. 5 : 4–6).

How is this? Does the Holy Ghost declare the whole counsel of God? Does He rightly divide the word of truth, or does He "give undue prominence to this peculiar view?" Is He "one-sided" in interweaving the Second Advent into all exhortation? Is He open to the allegation that He insists too constantly on this one article? Does He appear to deem it "non-essential, and capable of various interpretations?"

And what is the τροφὴ ἐν καιρῷ—"nourishment in season?" or the similar, but not identical σιτομετριον—"portion of meat?" Just this: seasonable conduct on the part of ministers in connection with the coming of Jesus, in so preaching it as to declare the whole counsel of God, and especially that part of it more urgently needed at that particular crisis. And does this most impressive warning to ministers respecting proper teaching, in connection with the personal appearing of Jesus, look like a danger of their having, through prophetic study, their minds overcharged with "vague and visionary notions about prophecy?" and with "secondary and non-essential speculations," to the "exclusion of the weightier matters of the law and the testimony"?

This warning about teaching, and giving the (τὴν) meat—that special meat then seasonable—is a sword of double edge, before which objectors to prophetic study, and the presentation of prophetic truth, cannot stand. Can a more solemn warning be found, or a higher promise to faithfulness, than in this particular? God grant *we* may not be found with the ease-seeking, eating, and drinking ministers against whom such woes are pronounced!

And what is "having confidence, and not being ashamed"? Is it not abiding in Him? And this presupposes His word abiding in us, as we find it in Holy Writ, apart from the prejudice or apostasy of the day; and our not ignoring either His method, nor any part of His truth, but ever keeping in view *His appearing*, lest, having broken one of the least of His commandments, and teaching men so, we should be called the least in the kingdom of heaven.

We need not, then, be disturbed by the outcry against diving into prophecy, nor shall we be influenced thereby if we set over against it God's own declarations: "Blessed is he that readeth, and they that hear, the words of this prophecy. Blessed is he that keepeth the sayings of the prophecy of this book." (Rev. 1 and 22.) E. E. R.

EDITORIAL CORRESPONDENCE.

PROGRESS OF THE TRUTH.

We take the liberty to insert for public view a few extracts from some recent letters addressed to us, which may serve to encourage our colaborers in this cause, as they have encouraged ourselves, and, at the same time, to illustrate the importance of personal exertion and fidelity in bearing testimony for Christ and His truth, especially upon the subject of the nearing Advent.

"I think it will gratify you," writes a gifted lady, "to mention that I recently met a clergyman from W——, who has been giving some attention to prophetical reading of late, and is anxious to procure your serial. He is properly cautious, but, at the same time, candid, unprejudiced, honorable, and determined to investigate the doctrine. [A noble determination; in such characters always sure to result in entire conviction of the truth.] Another clergyman, with whom I was accidentally brought into contact at the same time, could scarcely find words sufficient to express his rancor against millenarians. Unavoidably, I was drawn into an argument with him on the subject, in spite of my instinctive shrinking from

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discussion with those who differ from me in opinion; but he evidently wished to converse on the subject. At first, he was really and insultingly bitter in his remarks, but when pressed to produce proofs to support his accusations, he greatly moderated his tone; and when I presented such arguments and Scriptural testimony as the Lord enabled me, he became entirely silent. I saw enough of him in a week to discover that he is a Christian of a superior grade, and greatly my superior; yet he was not at all informed upon this subject, although it was manifest that he thought he was. Grace triumphed, however, and he made many noble admissions—an apology eventually—and before he left the vicinity, he made the voluntary concession, that these solemn subjects *should* be investigated, and that he had only now learned that there are fresh developments needing to be pondered devoutly. Rev. Mr. B —— is firmly convinced that he will examine the whole subject now."

A prominent clergyman writes: "I have been calling, and frequently, for nearly two years, on the glorious news of the nearness of our Saviour's triumphant descent from heaven. Few, alas! heed the call. Some few believe; others are inquiring, and eagerly read on the prophecies what they can procure, but the vast majority are re-enacting the scenes of Noah's day. Last spring I visited a place, and delivered two discourses on prophecy. Among the hearers was a noted infidel, whose brother had died a Methodist minister. After his return home, he concluded to look into the Bible, to test the truth of what he had just heard. In a few days, he called on me to inquire more particularly into the things which had arrested his attention. 'That book,' said he, pointing to the Bible, 'certainly is the Word of God. I see that things foretold hundreds of years before have been the most exactly fulfilled. All the men in the world could never have anticipated things in this way. God only could have thus foreseen what has come to pass, and I am now satisfied, from what you have showed, that the Bible is the Word of God. I am now searching to know the whole truth.' I have since seen Mr. J——, and find him remarkably clear upon the prophecies, and diligently inquiring into these precious things of God. *A correct knowledge of the prophecies is death to infidelity.*"

A physician writes: "Nearly one year ago, I was confined for a few weeks to my room by illness. Having read several numbers of 'The Prophetic Times,' I was induced to send for your 'Last Times.' With much trepidation, I read, re-read, and read again, trembling over the dangers incident to embracing errors upon these momentous themes; but your evangelical spirit, and your arguments, melted down my prejudices, little by little, until I find myself now essentially embracing your views. I am satisfied that all that is wanting to reach and embrace the great body of earnest Christians, clerical as well as lay, is to perseveringly force these awful, yet glorious truths upon their attention. To this end, I am endeavoring to induce others to subscribe for 'The Times;' for, judging from my own case, something must be done to arrest attention before any progress can be made. Tracts, as such, are so common that Christians generally pass them over. Un acquainted with, and uninstructed in, millenarian views, the *titles* fail to secure a reading, and, if read, they embrace but a single thought or two, and hence do not fasten the attention to the great subject as a whole. Your 'Last Times' covers all the ground in the case of the more intelligent, who do not shrink from close investigation; but even they must first be aroused by *personal conversation.* May God sustain, guide, and defend you in your awfully solemn work!"

Still another sends us these encouraging words: "I have seen a few numbers of 'The Prophetic Times,' the perusal of which has caused me to feel deep gratitude to God for raising up and consecrating such talents to the dissemination of a knowledge of the kingdom of God at hand. These subjects have lain near my heart for twenty years, and I cannot but look on with deep interest at the faithful servants of the Lord's household 'giving meat in due season.' I wish you, and the able brethren associated with you, God-speed, with all my heart."

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Special Contributions.

ACCOMPANIMENTS OF THE ADVENT.

(Transcribed from a Sermon.)

BY REV. A. BOYD, A. M.

We wish to ascertain something of those events that are intended to be to us, not precursors but accompaniments of the second advent of our Master. And upon a question so large as this, it is necessary for us to make as much of judicious selection as we can; nevertheless, that selection shall be so conducted as that we shall gather together the principal events, and let them serve as hints and as demonstrations of others.

We turn our attention, in the first place, to what we may call the distinction of the house of Israel. There is standing amongst us as it were every day in social, political, and commercial life, a member of the strangest nation that this world has ever witnessed. Make what you will of this world's political history, whether it be its history religious or its history political, there is no nation that has ever traversed over the soil of this world, for interest, for peculiarity, and for importance, to be compared with the nation of Israel. You shall find a strange being, as it were an isolated man, passing before you and coming near to you day by day, touching skirts with you, a member of that strange nation. You look back upon this country, and you are bound to confess that that Jew is a living, walking prophecy. There have been things said respecting him which are being fulfilled day by day in his person. He is one of those that "dwell alone and will not be numbered amongst the nations." Let them be ever so degraded and ever so contemptible in the eyes of the world, there is something strange, grand, and peculiar in the bygone history of this nation. You may place before you the bright and startling page that speaks of Grecian art and civilization, or of Persian and Chaldaic magnificence, and we are bold to say that they will all fall into insignificance compared with the properly read history of the house of Israel. For what nation for a moment can present such a history as this? Called by the voice of God himself when they were afar off, out of the far regions of the East; brought home to a country not their own, established there, taken down to Egypt, brought out by a deliverance to which no nation yet has ever presented a parallel; guided by God through the wilderness to the chartered land in a way that God has never led any nation, placed down in their own soil able to fight battles against ten times their number, "one of them chasing a thousand," nothing almost being impossible to them; a tribe, if you like, of slaves just escaped from the house of their captivity, but nevertheless establishing themselves in that small country called Palestine, bidding defiance to all the world—we say, "bidding defiance to all the world;" for Egypt measured strength with them, and Egypt became crushed like a potter's vessel; Assyria measured strength with them, and the proud king of Assyria saw his army melted away before Hezekiah's prayer—the petition of a Jew; in all the bygone history of Israel we see God coming forth for them in a way that he has not come forth in regard to other people, and if you turn to the national history of Israel, we say that there is nothing

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for a moment to be compared to it. That strange solitary pilgrim man, that dwells amongst you, and at the same time will not be of you, apparently friendless,—who looks like a being dropped down from some distant star, his true home, though he chooses for a while to have a certain pilgrimage home here; walking about with the marks of sorrow and degradation stamped upon him, debased, crushed, cringing, and at the same time mighty in the midst of his degradation; a soldier he is not, and yet few nations could have soldiers without him; popular and powerful they have not been, and yet no nation has been powerful without them; why, the time has been in England's history that she could not fight for her liberty without the assistance of the money of the Jew; making himself everywhere felt, not only in matters commercial, but in matters political, and all the while, so to speak, refusing amalgamation with the nations; surely, surely there is something strange in all this, that where other people have been mixed up and lost with the tide of mixing population, Israel still remains an isolated and a separate people, as though the decree of God was upon her: "She shall dwell alone, and shall not be numbered amongst the nations," living as it were a nation necessarily expatriated, without priest, without sacrifice, without the ephod, without anything that we should say would keep a nation religiously together; and yet bound together by religious ties that make almost Christendom ashamed of its traditions. And this is the people that move in and out amongst us, and this is the bygone history of this people. Surely we may come to this conclusion, that a people so wonderful from the beginning, and a people so marked by the evident tokens of God's preserving care, must be reserved for some great future in the world's history.

Now there is another point connected with this people I pray you to give your attention to, and that is this, that prophecies have clustered thick upon the house of Israel, and every one of them have been literally fulfilled. It is not the case, to say that spiritually or typically these prophecies have had their fulfiment; but they have had their fulfilment literally. God gave a promise to Abraham, "To thee will I give the land on which thou standest." It was kept to the letter with him. "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." It was kept to the letter and to the day with them. "One of you shall chase a thousand, and ten of you shall chase ten thousand." With all their wars with the Canaanites and the Amorites the word of prophecy was kept with them to the very uttermost. "Of whom as concerning the flesh Christ came, God over all blessed forever," and that prophecy was literally kept to them; all telling us this, that every one of those ten thousand prophecies that God uttered with regard to Israel was kept, not spiritually or by the language of imagination, but kept with strict literality.

Now in all this we have surely good ground of expectation, that whenever other prophecies come to be fulfilled they will be kept with equal literality. If not, I pause to ask the question, Why not? If we find in the past history of Israel that every prophecy has been literally fulfilled, why should not the outstanding prophecies be still literally fulfilled? In other words, why, at this time of day, should God step in and adopt a different system of fulfilment from that which He has adopted in times past? I say not that all this amounts to a proof; but I say it is a fair ground of expectation, that as God has acted so God will act.

If all this be, let us ask ourselves for a moment, what has prophecy said or stated with regard to this people in the nature of unfulfilled prediction? "Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled." Again we find it written, that "even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away." "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days." These are some of the outstanding prophecies relating to the house of Israel. We are bold to affirm that we have a

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right to expect a literal fulfilment for them as there has been a literal fulfilment for the others. All we have to do is this, to ask ourselves with what events stand these other predictions linked? Again we shall find that they are linked with the second advent of our Lord. "When these things begin to take place lift up your eyes, for your redemption draweth nigh." It is written, "There shall come the Deliverer out of Zion, and turn away ungodliness from Jacob. Jerusalem shall be trodden down, and there shall be signs in the sun, and in the moon, and in the stars, and then shall appear the sign of the Son of Man in heaven." I ask you to draw the deduction, and say if these prophecies are to be fulfilled literally; so it follows again, that these prophecies being literally fulfilled, shall be fulfilled at the second advent of our Master.

I pass to the consideration of a second event that is to be the accompaniment of the second advent of our Lord, and that is the resurrection of his own people. We stop not at this part of our subject to consider the subject of the resurrection generally. We have all given in our adhesion this day to the fact that it will be a resurrection of the dead, both of the just and the unjust; we have said it in our creed, and for that reason we have expressed our belief in it. But the point to which we wish to draw your attention is this, that there appear to be traces in the Word of God respecting a double resurrection. Let us take these passages for proof of the matter, "As in Adam all die, so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming." "They that are Christ's." Again we find this passage in the word of God parallel with it, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." We intend to pause for a moment on the expression "first," because we have two different relations. It may have a relation first in respect to the rest of the dead rising, or it may have a relation just with regard to the rapture of the saints that are found then living. But what we call your attention to is this, the specialty and the particularity of the phrase itself, "The dead in Christ shall rise first." If it was the intention of the apostle simply to say that the dead shall arise, why that qualification? why, "the dead in Christ"? A part is this plainly of the same parallel, and harmonious to the one quoted just before. We shall find more light thrown upon that point in the Book of Revelation. There we find a sublime description of the rising of the dead, those who are beheaded for the witness of Jesus, and we are told that these "lived and reigned with Christ a thousand years; this is the first resurrection." "But," adds the passage, "the rest of the dead lived not until the thousand years were ended." I know not what to make of these expressions if they do not prove this point, a priority of resurrection; if they do not establish this, that whereas the general body of the dead are to rise after the thousand years are ended, a particular body, called those who are "sleeping in Jesus," are to rise when Christ himself comes. And again, we shall find that this accompanies the advent; for we have the expression in Scripture, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." We hold therefore that this part of the resurrection, not the resurrection of the general dead, but the resurrection of the particular dead, those that are *in* Christ, that this resurrection shall be another concomitant of the second advent of our Master.

We turn from this to the consideration of a third event which evidently stands connected with the second advent of Christ. We shall call it by way of distinction, the rapture of the saints. What I mean by that expression is this, that at Christ's second coming there will come a time of trouble, and distress, and judgment, and perplexity upon all those that dwell upon the face of the earth: and in order to prevent God's own people from being as it were absorbed in that general calamity, there are tokens in the Word of God that tell us this,

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there shall be a special provision for them. This is what we understand by the expression "rapture," or the taking away out of that calamity all those that are God's people. Now let us pause for a single moment upon the analogy of all this, gathered from former times. We shall find that the old bygone history of the Bible contains accounts of gigantic wickedness, which produced desolating judgments, the necessary consequence of God being Judge of the earth, "who will by no means clear the guilty." Let us see how God's people are dealt with in these particular calamities and judgments. We find, for example, that wickedness spread over the whole earth in the days of Noah; but there was an exception made in Noah; he and his family were found righteous and sheltered in the ark. There was a desolation that came upon the cities of the plain; but although Sodom and Gomorrah, Admah and Zeboim were crushed under that flood of fire, Lot and his family were made exceptions. So in the days of Moses, the destroying angel went round the land of Egypt; but there was one exception made,—wherever the red cross was stamped upon a door the destroying angel had no power to enter there. Israel was safe at the time that that widespread desolation fell upon the whole land of Egypt. So it was in the destruction of Jerusalem. The Saviour predicted desolation; but to his own disciples he says, "When you see these things come to pass, flee to the mountains, for these be the days of vengeance." In other words, not an indiscriminate judgment, but a judgment that made a distinction between some that were not God's, and some that were God's. If there is anything in an argument of analogy, we may expect that when the last great judgments come there will be a provision specially for God's people.

Now that is our anticipation; let us ask ourselves the question, how it becomes reduced to proof with regard to statements of the Word of God? We find passages in God's Word that distinctly tell us that there is to be a special procedure and a special provision made in the midst of these calamities for those who are the Lord's people. So we find it said, in the first Epistle of Paul to the Thessalonians, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Blackness and darkness and desolation below; but the Lord's people strangely gathered out of it. So we have the same statement made in the prophecies of Isaiah, telling us distinctly that there shall be a time of "desolation and trouble;" and then comes the cry, "Come, my people, and hide yourselves until this calamity be overpast." And all this we find again connected with the second advent of our Master; for the judgments come then, and this provision of mercy comes with it.

I shall allude but to one more of these concomitants of the second advent, and that is found in that which in some measure has been anticipated, the judgments that have fallen upon the earth. If we had not the statement of God's word for it, nevertheless upon the ground of equity alone we have reason to expect that judgments there must be of a terrific and a most extensive character. For after all what is it produces judgments but the overspreading of iniquity? and if we had bent our consideration to what has been brought before us in our previous expositions, we should see what vast reason we have to expect that just before the second advent gigantic wickedness shall be upon the face of the whole earth. If not, what is the meaning of these statements of the apostle: "In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God"? What means this statement: "Because iniquity shall abound the love of many shall wax cold?" Oh! that man must read his Bible with dim eyes who does not feel that this world is destined to be worse rather than better, and that by and by the iniquity of earth shall culminate to that degree of monstrosity and of hideous wickedness, as to call for the intervention of a

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judgment; for where would be God's equity upon earth, if there was not a reward, both for the righteous and also for the ungodly? Where would equity be if we found that wickedness was rampant upon the earth, and that God stepped not forward to crush it? Equity alone would dictate the necessity of the intervention of judgments and of a God of judgment.

We come to the positive argument of Scripture, and there we find in ten thousand passages the same thing stated, that just before the coming of the Lord there will be gigantic wickedness upon earth, and a time of trouble such as never was from the creation of the world. Passages like these we might accumulate in scores, telling us this, that the world is destined to become very wicked, and that God has promised to be very strict and very severe in his judgments. Surely when we read such passages as these, that "the sickle of the earth shall be put in, for the harvest of the earth is ripe;" surely when we read this, that He shall, "thoroughly purge His floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire;" surely when we read these things, we are justified in expecting judgments, and if we ask for the time of these judgments, again and again we shall find them to centralize in the second advent of our Lord. In other words, Christ waits till the storm of iniquity rages highest, and then steps in to purify the earth again by the removal of ungodliness and wickedness.

My brethren, let us ask ourselves the question, when these days of trial and tribulation come, where shall each one of us be found? There is a double destiny coming to the earth. The first is this, that Christ returns with ten thousand of his saints, and we who are his people shall be caught up to meet him in the air, and be forever with the Lord. That is one destiny. There is another destiny, which consigns people as not worth gathering, leaving them on earth to be dealt with by desolation and judgments as they may, because as reprobate sinners, they are not worth gathering into the treasury. Oh, let us ask ourselves, in justice to ourselves, when that time of tribulation comes, on whose side are we? On the side of the wicked, destined to destruction, or upon the side of Christ, destined to salvation? The answer to that question lies in our present state. What we are now, that we shall be then. Followers of Christ now, we shall be claimed by Christ as followers then; enemies of Christ now, discarded as enemies to Christ then. There is but one conclusion to the whole matter. In the day of eternal allotments, no man is safe *out* of Christ; in the day of eternal allotments every man is safe *in* Christ. As surely as God shut the door of the ark against the guilty population, and as surely as he forbade the escape of none but Lot and his family from Sodom and Gomorrah, in the days of his judgments as surely will God deal out, for he has promised it, tribulation and anguish upon every soul that doeth evil, "to the Jew first, and also to the Greek; for there is no respect of persons with God."

"THE DEATHLESS RAPTURE."

The article in the September number, under this title, I have read with a great deal of interest, as it is upon a subject which has occupied my mind very much of late. I wish to ask of the writer a few questions, hoping to have an answer in the next number.

1st. After the saints are "caught up," and the unbelieving left upon the earth, is not this the time spoken of by the prophet Amos, 8: 11, 12—"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it."—No doubt there will be Bibles, and some may attempt to preach, but the Spirit of God is withdrawn from the earth, and so the true work of the Lord will not be found, because the mere word without the Spirit of God is of no use to any sinner.

2d. Is it not the time predicted in Amos 8: 3, when "the songs of the temple shall be howlings in that day," &c., when (see Isa. 33: 14), "the sinners in Zion are afraid," "when fearfulness hath surprised the hypo-

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crites," and they shall say, "Who among us shall dwell with the devouring fire? Who among us, shall dwell with everlasting burnings?" It would seem that false professors would be seized with consternation on finding the saints gone from the earth, and would fly to the places of worship, and endeavor to hold prayer meetings and sing praises, but alas, it is too late, their songs are turned into howlings, and there shall be many dead bodies in every place; they shall cast them forth with silence.

3d. Is it not the time spoken of by Jeremiah 25 : 34–36: "Howl, ye shepherds, and wallow yourselves in ashes, ye principal of the flock;" and again, "The shepherds shall have no way to flee, nor the principal of the flock to escape;" again, "A voice of the cry of the shepherds, and a howling of the principal of the flock," &c. These seem to be the unfaithful shepherds.

4th. Does not the descending of the Lord in 1st Thess. 4 : 16, and the revelation of the Lord Jesus in flaming fire, in the 2d Thess. 1 : 7, designate two events? And is not the interval between (how long I know not), the time when the famine of the word of God, the howlings in the temples, &c., shall take place?

I should like to have from the Prophetic Times, some elucidation of these texts. Have I got hold of the true application? J. B.

ANSWER TO THE ABOVE.

We would simply say to our friend, that all the texts referred to in the first three inquiries, seem to refer to "the time of the end." That time will continue at least seven years. Its commencement will be most signally marked by the fulfilment of Luke, 17 : 34–37; and its close by the fulfilment of Rev. 19.

1 Thess. 4 : 16, is a general statement, and covers events of the same class, extending from the commencement of the time of the end to its close. See editorial, "The stealing away of the Saints." The same may be said of 2 Thess. 1 : 7, with the difference that the latter refers more to the wicked, and to Christ's final manifestation in visible glory to take vengeance upon His foes.—*Ed.*

CLIPPINGS.

THE PROGRESS OF MILLENARIANISM.

In a letter published last week, from a correspondent in Liverpool, our attention is called to the subject of prophecy, and especially to the tendency to Chiliasm, as being a prominent feature of religious interest in England, at the present time.

The London correspondent of the *American Presbyterian* says: "A general expectation prevails among the clergy of the Established Church that the personal advent of the Lord Jesus is near at hand, and that all things must grow worse and worse till He comes, and, therefore, they acquiesce in 'things as they are,' almost without a murmur."

In this country there is a widespread and growing interest in the study of prophecy, as is evident from the number of books and pamphlets, constantly issuing from the press. Although there is diversity of opinion as to the nature of the events to transpire, among those who are in agreement as to the date, it is apparent that the prevalent tendency at present is to what is called Chiliasm,—the pre-millennial advent of the Messiah and his personal reign of a thousand years on the earth.

THE JEWS IN JERUSALEM.

Rev. E. B Frankel writes to the *Jewish Intelligencer* that the missionaries' recent intercourse with the Jews has been most friendly. Many have called upon them; many have been visited in their homes, and there is ground for hope that the seed scattered on all sides, amongst young and old, will eventually yield an abundant harvest. Nor are there wanting signs that the time to favor Zion draweth nigh, and that the thoughts of Jews throughout the world are directed towards Jerusalem. The Greek Christians are buying up every available plot of ground in the neighborhood of the Holy City, where they are planting olive and fruit trees, and gathering luxuriant crops. The whole city is now paved. The water from the Pools of Solomon is now flowing in different parts of the city, and, through the liberality of Sir Moses Montefiore, the underground work for draining the city has been commenced.

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These improvements may appear trifles in Europe, but they are of great significance in the East. On the other hand, our missionaries feel, in common with many of the Jews, that Jerusalem is a great stronghold of Satan; that the great enemy is very busy there, that the contest between light and darkness is gaining daily in intensity, and that a crisis is at hand.

EUROPE NOT QUIET YET.

Russia does not seem to be in a very pacific mood in view of the recent changes in Europe. The Paris correspondent of the London Times, who is generally well informed, states that the Czar will soon announce, in a diplomatic circular to the various European nations, his future policy. The correspondent also states that this circular will be very decided in tone, and will declare that "there is no reason why Russia should be bound by the Treaty of Paris of 1856; that the Black Sea must be free to her again; and that the injurious obligations imposed on her by a coalition of the Western Powers are no longer binding." It is also intimated that Russia will fight sooner than give up her projects, and that a war is therefore imminent against Prussia and France. Already Russia is preparing for hostilities, for the Czar is gathering an enormous army at Kharkov, which the Times' correspondent describes as a "good central position, convenient for a start in various directions." We feel confident that the present lull cannot last many months.

Selections.

REMEMBER CHRIST'S COMING.

The Church, in the primitive times, did remember the coming of her Lord to judge the nations, especially pagan Rome, which had slain her children; and accordingly, under the fifth seal, the souls of them that had been slain for the Word of God, and for the testimony which they held, cried with a loud voice, and said, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" But that same Church, which had glorified God in the fires of persecution, through the strength of her hope in a coming Lord, who had reserved judgment unto himself,—that same Church, could not bear the prosperity of being established over the Roman Empire. She then forgot that she was a widow; she forgot that her Husband was in the heavens, and was about to appear again for her justification; she made love to the kings of the earth, and gave herself to them, even unto that beast who had slain her children, and which was possessed by Satan, that old serpent, the devil. But still God raised up witnesses to witness against this fornication; and he drew out this nation with a high hand, to protest against it, and to pray for judgment upon the mother of harlots, which rideth upon the beast. And this destruction our fathers expected at the coming of Christ. I say the reformers and fathers of the British Church did not more certainly expect and believe in a personal advent of Christ, than they expected that to destroy the Antichristian Papacy He was to come; so that, until these days, these high and palmy days as they dream, there ever was lifted up by the Widow a prayer unto the great Judge to be righted and redressed of all her wrongs upon that Papal destroyer, in whom is found the blood of prophets, and of saints, and of all that were slain upon the earth. But now behold England and Scotland—Church Presbyterian and Church Episcopalian, Churchman and Dissenter—have altogether ceased from putting up this prayer for justice upon the adversary. Indeed, they have ceased to regard her as an adversary at all. They have forgotten her deeds of darkness and her words of blasphemy, and they desire to bring to her succor and help. I say again, except it be from those who have faith in the coming of the Son of man to judge the quick, there be hardly any members of any Church in Christendom who are heartily lifting up the prayer for judgment.

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upon the adversary. There is no faith of such a judgment. They look for a conversion, and not for judgment. They have stricken a league with her upon the ground of political rights, as they are pleased to term them. Meanwhile, the rights of God's Church have been forgotten; the rights of the Son of Man to the only allegiance and affection of His Church have been forgotten. Would that the parable of the poor widow, which our Lord constructed with such wisdom and applied with such earnestness, had been remembered; then would there neither have been an apostasy nor now would there have been proposals of a league with that apostasy. For is she not judged in terms of this very parable? as it is written (Rev. 18: 7), "For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her."

They talk most idly who speak of a spiritual coming of the kingdom as yet future, for we have now His spiritual kingdom hidden within us: that is to say, He reigneth in the hearts of His believing people. The souls of believers are the only existences upon earth where Christ reigns. Through the soul, indeed, reclaimed by the Holy Ghost, Christ doth enforce the body unto obedience; and the worldly tools likewise; but Satan is natural master, both of the flesh and of the world, succumbing truly to the soul Christ possessed, but unwillingly, with diabolical reluctancy. Here we have no question with those Spiritualists, but hold much higher and distincter doctrine than they do. But when they, in their ignorance and blindness, will go about to say that this is all which God's Word hath promised and Christ hath purchased, we totally abjure and abhor their narrow-mindedness and indifference to God's verity and to Christ's glory. And we hold that the Son of Man is to come, like the lightning, and that He is to judge the quick, as the furnace judgeth between the gold and the dross; and He is to separate bosom friends and closest united companions: the one unto destruction, like the deluge, or like Sodom; the other unto honor and to glory, according to no other principle of judgment than this: whether they are expecting Him and ready to receive Him or not. We say He is to come to destroy the careless Church, all indifferent to His coming; to slay the great enemy of the Chosen One, which is Antichrist in all his forms, and to deliver His elect ones, who have cried day and night for vengeance upon the adversary, from his oppression, whether that oppression be the oppression of the Church upon the living or the oppression of the grave upon the dead. And I say, moreover, that it is His elect who cry to Him day and night for vengeance, and they only who have the promise of this deliverance, and those only who are on tiptoe readiness to obey the summons, who receive the escape from the fiery deluge. What say you, are not these things in the warning of our Lord? Is not this, and this only, the substance of His warning? Shall I be ashamed to echo the words which my Lord hath spoken? Shall you be unwilling to hear the words which He hath commanded us to speak? God forbid. Let the gainsayer gainsay, and let the deniers to the uttermost deny that the Lord is coming in person to judge the Antichristian Church; it is the voice of God's Word, and it cannot be broken. And if they would quench, in death, every living voice which declareth it, then the thunders from the heaven above, and the lightnings flashing from pole to pole, and the earthquake's shock from beneath, will make men hear it: ay, and believe it too; but, like the devils, to believe and tremble. Therefore, O men, give heed how ye hear!

I observe, finally, that it is the duty, the safety, and the glory of every believer, to pray for the coming of the Lord in judgment upon the adversary of His Church, to pray always, and not to faint; and those who have so little discernment as not to dare pray for the downfall of the oppressor, the casting out of Satan, the destruction of Babylon, have neither lot nor part in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears Him, and the arrowy shower of lightning which goes before Him; those who have not their

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peace made with Him, and are hanging in doubt, whether He be their Saviour or not; those who love father, mother, brother, sister, life, more than Him; those who love traffic, wealth, goods, estate, more than Him; those who are not ready to take wing and flee from the storm, like doves unto their windows; those who are not, like old Simeon, waiting for His salvation; those who have a divided heart, like Lot's wife; what shall I say of such? That they shall not enter into His kingdom. Do these words strike to the quick? do they prick your heart? I mean it so: in love I mean it so, that ye may instantly shake loose the fetters, as Samson did, in the might of the Holy Ghost given unto you, and join yourselves to the Saviour, whom I preach unto every sinner, for instant peace, for instant blessedness: so that I can say to every one who heareth these words and believeth them, If Christ were this night to appear, this night shalt thou be with Him in paradise!—*Irving.*

KEEP TO THE TRUTH.

It is of course the faith of all Christendom, that, at the day of judgment, Jesus Christ will appear in glory, and visibly perform the functions of the great Judge. No one, accordingly, whether critically acquainted or no with the writings of the New Testament, will deny that there is sufficient authority for interpreting the words, "coming of Christ," "the Lord cometh," and so on, as literally descriptive of the Redeemer's second advent, and as continually so used in Scripture. But it is just as certain that some theologians, and many ordinary Christians, are in the habit of using these terms in a different sense. How often have the words of Matth. 24 : 44, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh," been quoted as an admonition to be ready for death! How commonly are the words, "Come, Lord Jesus, come quickly," which, in the hour of dissolution, have been uttered by saints and martyrs, regarded as nothing more than a prayer for a speedy separation of soul and body! It is with some a matter of conviction, that a "coming of Christ" took place at the destruction of Jerusalem; and there are others who anticipate similar comings in striking providences of the future, such as national calamities or mundane convulsions and events, whose general tendency is to advance the cause of the Gospel.

It is surely a matter of fair inquiry whether these latter interpretations are conformable to the rules of strict criticism. Does the use of language, or the practice of the sacred writers, justify such a latitude of meaning? And to this question we are constrained to return a negative answer. Uniformly, we believe, the expressions before us are employed in Scripture to describe the personal and literal advent of the Redeemer; and the whole territory of inspired truth will be scrutinized in vain for even so much as a single instance in which they are used in that meaning, which in process of time has come to be, occasionally at least, imposed upon them.

In addition to the verb ἔρχομαι, there are three substantives which are employed, in the New Testament, in those texts where the idea before us is suggested. These are, παρουσία, ἐπιφανεια, and ἀποκαλυψις; the first denoting presence in contrast with absence; the second, outward show as contrasted with obscurity: the third, revelation as opposed to concealment. In accordance with this, their abstract signification, the sacred writers uniformly use them with reference to what is outward and visible. This is very plain with respect to the two latter words; but it is no less so with the first. When Paul, in Phil. 1 : 26, speaks of their joy on His "coming to them again;" in chap. 2 : 12, contrasts His former "presence" with His present "absence;" and in 1 Cor. 16 : 17, adverts to his gladness for the "coming of Stephanas, and Fortunatus, and Achaicus." On all these occasions the word employed is παρουσία. When, also, we find the Apostle Paul, in 1 Cor. 15 : 23, speaking of those who are "Christ's at His coming;" and again, in 1 Thess. 13 : 13, of "the coming of our Lord Jesus Christ with all His saints;" when we hear Peter, in his Second Epistle, 3 : 4, referring to the scoffers who say, "Where is the promise of His coming?" and, 3 : 12, adverting to the "coming of the day of God,"

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the word in the original is παρουσία, and used in a sense as distinct and tangible. There is no room, therefore, for doubting the scriptural import of such terms.* There is nothing spiritual or metaphorical about them. They are, without a single exception, employed to denote the literal and personal manifestation of the Son of God.

It may be thought by some, that in this matter we are exercising too great an amount of fastidiousness. But let it be remembered, that we are contending for what is undeniably the correct, and in opposition to what is just as undeniably a loose and unwarrantable method of employing a most important Scripture phrase. To call either natural death, or the destruction of Jerusalem, or any other great providence, "the coming of Christ," is a practice unwarranted by a single text of Scripture. Some may consider the practice innocent, and, being capable of explanation, to be borne with; but when we consider that its tendency has been to invest, in the minds of many sincere Christians, a number of texts with a meaning they do not really contain, and, at the same time, to deaden and obscure their true and most important significancy, we cannot help thinking that the practice is an unfortunate one, and ought as much as possible to be avoided.

REV. J. COCHRANE, A.M.

THE UNMISTAKABLE PROMISE.

UNQUESTIONABLY the New Testament teaches most explicitly the personal return of the Lord Jesus to the earth, with the sublimest accompaniments, and the grandest of all consummations. Only by the most arbitrary principles of interpretation—principles which would require as supernatural confirmations for their acceptance as did the original revelations—is it possible to destroy the clear import of the passages in which this is announced. We quote a few of them:

"And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also" (John 14 : 3).

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1 : 11).

"And he shall send Jesus Christ, who before was preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3 : 20, 21).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4 : 16, 17).

"I charge thee before God, and the Lord Jesus Christ, who will judge the quick and the dead at His appearing and His kingdom" (2 Tim. 4 : 1).

This great truth has been the cherished faith of the Church in all ages. When the texts announcing it can be explained to mean something else than the personal return of the Saviour, there will be an end to all sober interpretation, and that which professes to be a revelation will be shown to be a book of tantalizing mysteries. Unlike much of the language of prophecy which locks up the awful secrets of the future in mysterious symbol, which only the events of fulfilment can satisfactorily interpret; the texts which we have quoted, in the soberest and most natural style of expression, announce a great event of the future as the hope of the Church, and the comfort of all saints. We are taught to look to it as the consummation of all our hopes—the closing act of the great drama of time—the end of controversy and of warfare—and the inauguration of the era of immortal perfection of the saints. The resurrection of the dead—the final judgment—the regeneration of the present heavens and earth by fire—the consignment of the ungodly to their everlasting doom—and the entrance of the righteous on their eternal inheritance—are all associated with the second advent of the Son of God.

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* As παρουσια του υιου ανθρώπου ἡ παρουσία του κυρίου ἐπιφάνεια χριστου ἐπιφάνεια της παρουσιας αυτου ἀποκάλυψις του κυριου, and the like.

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Editorial.

"THE EUROPEAN SPHYNX."*

"NEVER, since the ascension of Jesus to His Father's throne, has an obligation so pressing and imperative rested on the Church to possess a *right understanding* of prophecy, and its fulfilment in events of stupendous magnitude, within the observation of every vigilant and enlightened mind. The coming of Jesus draws near; the day of the Lord *hasteth greatly*. To possess a correct apprehension of the import of events infallibly indicative of the *great proximity* of Messiah's advent, *candor, vigilance, prayerfulness*, are incontrovertibly requisite; neither is there a month, or a week, or a day, to be lost! The current period yet allotted for the acquisition of most important prophetic knowledge is rapidly passing, and time is precious!"

It is with these impressive words that the Rev. Mr. Colegrove, the author of this interesting pamphlet of seventy-two pages, introduces it to the reader. We recognize in them most important practical truths, whatever hesitation may be felt as to the convincing character of the subsequent discussions.

Mr. Colegrove is fully satisfied that Napoleon III is the veritable Man of Prophecy, known as the Wilful King, the Man of Sin, the Antichrist, who is to be miraculously destroyed by the personal revelation of the Lord Jesus With Faber, Baxter, Shimeall, and others, he takes the Napoleonic Empire as the continuation, under a new headship, of the old Roman Beast. He regards the overthrow of Napoleon I at Waterloo as the deadly wounding of the Beast with the sword, and the coming of Napoleon III to power, as the revival of the Beast that had been slain with the sword and yet did live; and he finds in Napoleon's name, in so many ways, the fatal number, 666—the number of the Beast and of his name—that he thinks he has, "with unerring certainty," arrived at a final solution of the question of the personal identity of the Antichrist.

The issues involved in this conclusion are so vast, and the mischiefs that must come to the cause of truth, and to the faith of men in prophetic doctrines in general, from its positive affirmation, should it eventually fail to be sustained by facts, are so alarming, that, with all the strength and plausibility of the argument, and with all our inclination to believe it, and desire to have people examine it, and know all the facts that bear upon it, we cannot regard it as established beyond the possibility of mistake, and therefore cannot give it a place among the settled articles of our faith. We know that there will be an Antichrist; that he will have in his name the letters which together make 666, as the name of Christ makes 888; that we are close on the times when that Wicked One will be revealed; that there is no other man now in the world who thus far so accurately fills out the prophetic delineation of the Antichrist as Louis Napoleon; and that the facts which have been brought out, in a high degree, entitle the subject to the serious consideration of every one who would know in what times he is living, and be prepared for what is about to come to pass.

Napoleon may be that Antichrist; *the probabilities are* that he is the very man. Quite a number of respectable and serious-minded writers are entirely persuaded and confident that he it is, and none else. If so, the end is here, and wonders of judgment and salvation shall mark the next ten years, such as have not been from the days of Noah and the foundation of the world. Let us be duly awake to the momentousness of even such a possibility. And if it should turn out that some other than Napoleon III is the Man of Sin, and the French Emperor, and all his dominion and pretensions fail, it can in no way discredit the great foundation truths of sacred prophecy, or the system of faith founded upon them. In this we may rest, that either he, or some one greatly like

* The European Sphynx; or, Satan's Masterpiece. Louis Napoleon, the Personal Antichrist and the Man of Sin. The Coming of the Lord at hand. Buffalo: 1866. Price, 25 cents.

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him, must fulfil the inspired portraiture, and that very speedily. In either case, we may any day expect the arrival of our Saviour to take away His waiting and watching ones, that they may escape the dreadful sorrows which shall attend the revelation and reign of Antichrist. Apart from his belief concerning Louis Napoleon, the following remarks of Mr. Colegrove are quite in place, and to the point. We commend them, and his pamphlet in general, to the attention of our readers:

"An event believed by earnest Christians to be imminent is a *translation of saints*—an event of unspeakable interest to every believer in Jesus. This is a matter of intelligent faith, and far removed from the region of idle speculation; and it behooves every pious mind to be suitably pervaded with that settled expectation, most becoming as the mental and moral attitude of such as Christ shall, with the instant interposition of His power, bear upward to their rest. Yet the slumber of Christendom on the subject is, on the whole, awfully profound. The suggestion of such a stupendous incident in the world's routine of events will be almost universally dismissed as irrational and fanatical; and so persistent and inflexible is the general incredulity that only the *event itself* will overcome it. Suddenly, silently, and mysteriously, here and there, a saint will have vanished! A first fruits will be caught into paradise. By this event, doubtless, the scoffing and skeptical will only be *hardened*, and the secular journalism of village and metropolis outdo all precedent in the varied ingenuities of derision. But the Church! what an electric shock will she feel at this testimony of a living God, about to effect a change of dispensations! Her whole organism will be thrilled with an emotion of surprise. It is quite possible, to say the least, that this preliminary and partial abreption will be the signal for that mighty cry resounding through Christendom, 'Behold, the Bridegroom cometh!' Wars, famines, pestilences, political commotions, with augmenting uneasiness on account of the rapid and unparalleled vicissitudes of the time, will perhaps scarcely arouse more than a small minority to a state of *actual and lively expectation of Christ;* but a translation of saints may move the Church, and mightily startle her from her apathy respecting the Lord's advent, as nothing else had done before. Far be it from us to merely *guess* or *theorize* on these stupendous themes. Let us search the subject diligently. In such an hour as *ye think not* the SON OF MAN COMETH! Amen, Lord Jesus! Come quickly!

"And what a blessed anticipation, if cherished in earnest! What an exhilarating hope! What an electrifying prospect! Only that we can feel it is authentically guaranteed in God's Word, and not hidden in the labyrinths of some remote future, but actually at hand! How greatly more to be desired a rest with Jesus than any possible triumph of earthly ambition! than any rest or refreshment in this mortal state! This is *not* our rest; it is a season of trial. All things are full of labor. Creation groans under the incubus of sin. Nature sighs amid her manifold oppressions. Who shall administer a perfect and permanent relief? Only Jesus can do it. It is the will of God that His anointed Son shall perfectly achieve the predestined restitution. Reader, fix your heart on *Christ* and His coming if you will escape the evils that will shortly menace and environ earth!"

THE STEALING AWAY OF THE SAINTS.

A CORRESPONDENT'S DIFFICULTIES.

A VALUED friend writes us: "We have no other difficulty with your excellent monthly but this one point, the silent stealing away of the righteous at the end of this dispensation. Is it a mere inference from a misunderstanding of a few texts, or clearly proved, and in harmony with the general teachings of the sacred Scriptures?"

We answer, it is an inference from rightly understood texts, in harmony with the general teachings of the Scriptures, and clearly proved. From considerations, which to us are solid and irrefragable, we take the seven churches and seven epistles of the Apocalypse, as giving us, not only Christ's judgment of the seven local churches of Asia Minor, but His judgment

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of the whole Church of Christ, from its commencement to the time of the end, and its whole career as it will finally appear viewed from the judgment-seat. This was maintained by the first expositors of this marvellous book, and must be admitted before there can be any consistent interpretation of the Apocalypse. And with this settled, the points objected to by our correspondent follow with all the certainty of demonstration.

As soon as the dictation of these seven epistles was finished, John saw a door open in heaven, and the trumpet-voice, which addressed him at the beginning, bade him "*come up*" Immediately he is caught up to heaven, and is in heaven before a single seal of judgment is opened, or the throne is set. This rapture of John we take as indicative of the translation of such saints as may be then living, and waiting for the Lord's coming. At any rate, when he opens his eyes in heaven, he finds there four and twenty elders, crowned as none are crowned till the period of the resurrection, and in their song of adoration describing themselves as saints from earth—not Jewish saints only, but persons "redeemed unto God by Christ's blood out of every kindred, and tongue, and people, and nation." (Rev. 5: 9.) Here, then, are some of the saints already resurrected, translated, and in their royal priesthood, ere yet the judgments upon the nations have begun, and before a single seal of God's retributive visitations upon the world is broken. These are they that are "accounted worthy to escape those things that shall come to pass" (Luke 21: 36), even those patient Philadelphian keepers of the word of Christ's patience, whom He promises to "keep from the hour of temptation —the time of great tribulation—which shall come on all the world." (Rev. 3: 10.) Now, with the affairs of the world going on in their accustomed course, how did these people get to this heaven of glorious reward, except by some secret rapture, the type of which we find in Enoch in the ancient dispensation?

And then, again, in the seventh chapter, we have a multitude innumerable, distinct from the elders, but now gathered into the same heaven, and standing with their awarded palms in hand, and worshipping in company with the elders. The question is started, "Whence came they?" and the answer is given, "These are they which came out of THE (της) great tribulation." They must, therefore, be the subjects of a translation subsequent to those who have been "accounted worthy to *escape* all these things." So far from escaping the great tribulation, they are specifically described as having suffered it. They come out of it, and therefore must have been *in it*. They have "palms" and "white robes," but no crowns. The evidence is invincible that they are not of the first class saints, and that their exaltation to heaven was preceded by the translation of some kept out of the tribulation through which these palm-bearers passed, and kept out by being transferred to heaven before a trumpet is sounded, or a vial is poured out, and while the wicked are still on the earth in the flesh, awaiting their doom.

Again, in the eleventh chapter, before the last trumpet sounds, two prophets are sent from God, who testify, and work miracles of judgment, and are slain, and rise again, and visibly ascend to heaven, perhaps with their disciples with them; which is a third rapture of saints, subsequent in order of time to the preceding, and yet anterior to the war with the Dragon and his angels in the heavenly regions, and his casting down to the earth.

Then, in the fourteenth chapter, we have the 144,000 "redeemed from the earth" and "from among men," who are distinct again from either of the classes mentioned before. They have a peculiar character. They sing a song which is then for the first time sung—"a *new* song" —and "the elders" are specified as present, but not of their company. They are "the first fruits" of another harvest, reaped perhaps from the Jewish field, as corresponding with the previous "sealing" of the seventh chapter. Here, then, is still another translation, taken in advance as the first fruits of a still subsequent reaping, mentioned in verse 16, immediately before the vintage of wrath is trodden, the vials of the wrath of God poured out, and the final battle fought.

Nay, even up to the last vial itself, there is

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notice of some who, at that late moment, shall be taken; for in connection with the battle of the great day of God Almighty itself, the announcement of blessedness is made, which is to inure to such as then shall lift up their hearts in expectation of the coming, and keep their garments; and that blessedness imparted by a coming "*as a thief*," and hence, also a secret coming to steal them away.

As the result of these several stages and sections of the seizing away of God's people from among the wicked, we have depictured to us apostles, prophets, and saints in heaven, rejoicing over Babylon judged (18:20), and a great multitude, with a voice like mighty thunders, thanking God for His vengeance (19:1–6), and the army of Christ collected, and on high, coming forth *with Him* at the time when first He is visibly revealed to the godless hosts of the Antichrist to whose slaughter all the fowls of the air are called (19:11–21), whilst there is not one word written about their gathering together unto Him after that appearing.

These are not inferences at all, much less "mere inferences from a misunderstanding of a few texts," but full, plain, and literal records of what John saw as, in mysterious vision, he was transported into the Day of the Lord, and beheld things as if already transpiring in his presence. We find the same in the Psalms, in Isaiah, in the great prophetic discourse on Olivet, and in the typical occurrences in the days of Noah.

Matt 13:49, to which our correspondent refers in confutation of the doctrine of the secret rapture, is only a general statement of results, which gives nothing as to the order of events. The severing of the wicked from among the just in verse 49, is in the preceding verse explained to be the gathering of the good into vessels, and the refusal of the bad. We see in it nothing contradictory to what we hold on the subject.

Matt. 24:31, speaks of a gathering of an elect, most likely of the Jewish people, which is subsequent to the tribulation and the personal appearance of Christ (see verse 30), whilst in verse 28 we have a gathering of eagles, which, when viewed in connection with Luke 17:34–37, we must take as a gathering of saints to Christ in the clouds, whose slain body is their food and salvation. So far from its militation against our doctrine, we thus find a removal of a class of clear-visioned, watching ones, who mount up with wings as eagles *before* "the tribulation of those days," whereas this gathering, in verse 31, is *after* it.

1 Thess. 4:16, is also a general statement, in which the translations are viewed together without distinction, as the several resurrections in other places, and so decides nothing against the secret stealing away of some in advance of others; any more than the announcement of a universal resurrection in John 5:28, militates against the doctrine of two resurrections separated by a thousand years. And it is a mere assumption to argue, that there can be no "shout of the archangel," or sounding of "the trump of God," such as there described, without all the world being made to hear and understand it. The object of the shout and trumpet call, is to reach the saints; and there is not one word of intimation that any other will hear it. When Christ arose and ascended, it is said that "God went up *with a shout*;" but who of earth's godless population heard it? And so He may come again *with a shout* of power, of which the godless world is quite as unconscious, at least in the first instances. And even if the resurrection and rapture of the saints should be attended with supernatural sounds, and sudden tumultuous demonstrations in the earth and sky which will strike the senses of all men, that does not argue that the matter will be understood by all, or that the Saviour's presence at the time, or the resurrections and ascensions to be affected, will be other than invisible. The men that journeyed with Paul, and were present when the Saviour met him, heard a voice, and felt a mysterious commotion; but they saw nothing of the heavenly Speaker, and "heard not the voice of Him that spake," much less comprehended what was transpiring.

We thus find nothing in the references of our correspondent to interpose the slightest difficulty to the doctrine of a coming of Christ to

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steal away His saints from their graves and from their companions, or to a secret presence of the Lord with His saints "in the air," *before* His revealed and manifested presence in the final judgment of the confederates in rebellion and guilt. We neither overlook nor nullify the obvious meaning of any class of texts, large or small. Harmony throughout is what we seek, and harmony throughout really exists, but upon no theory except that which presents Christ as coming first invisibly *for* His saints, before He is openly revealed *with* His saints in the destruction of Antichrist and his hosts.

THE KINGDOM NIGH.

MANY centuries have passed since Paul wrote, "The night is far spent, the day is at hand." If the kingdom of God was near then, it is now very near. But, besides the lapse of time, there are many things that indicate that the revelation of this kingdom will not be long delayed. This will appear when we reflect what is the grand issue made between that kingdom and this present world-system, which the inspired word calls the kingdom of Satan. This issue has been strangely overlooked even by the Church, called out from the world to bear testimony to it. It may be narrowed down to this, whether it is possible for the human race, or the individual man to attain perfection through self culture and improvement, or whether this can be only through resurrection. In other words, is the ideal man, a man in the flesh, carried to the highest point of improvement, or is he a resurrected man? And is the ideal kingdom of the future possible through human progress and achievement, or must resurrected man, in the person of Christ and His risen saints, assume the reins of power, and, as a new race of kings and priests, lift up the human race out of the depths of religious torture and governmental failure, in which it has so long been floundering, into the light and life of God.

We know that the whole Christian scheme turns upon the doctrine of the resurrection. And this is its application to the grand problems of Church and state the world is now wearily endeavoring to solve. The doctrine of Christ holds out no substantial hope, except through resurrection. The world, and even the mass of the Church, misled by the "spirit of the age," discards all thought of such intervention. Hence, the logical consequence of modern ideas is, to make light of the doctrine of resurrection, and ultimately to deny it altogether. The Protestants of Europe are fast succumbing to the imperious and more consistent conclusions of such leaders as Renan and others, who scoff at the idea of even the resurrection of Jesus. Having lost the idea of the true issue between Christ and the world, they must at last surrender everything.

Let the issue again be stated:

From the time that man was drawn away from God by Satan's lying promise, "Ye shall be as God," it has been his vain boast and expectation, that he will realize the dream of his destiny through his own improvement and expansion. God's thought, from all eternity, has been that mankind can be emancipated from the sin and sorrow of its fall, only through resurrection. He has it in mind to bless the world with an infinitely better kingdom than was ever dreamed of by the wisest statesman of the world, and a king who can grapple with all the evils of our condition, and even with death, the highest form of evil, because raised superior to them all. And, therefore, His word writes "failure" upon the proudest efforts of the self-sufficient strength and wisdom of this world. Although it is in His plan to allow this experiment to be conducted to its highest pitch, as the preparatory discipline of the race, and to give it scope for its last and most conspicuous failure, that convinced of its own need, and, rescued by Him alone, it may not glory in His presence.

If this then be the issue, does it not seem as if the crisis is at hand? The world is fast filling out into its grandest proportions. It is fast becoming, in the words of the leading journal of the age, "one vast city." Oceans no longer divide it. An emperor of Europe, the other day, sitting in a private room in his palace, with no one present but his telegrapher, talked all day with his fellow sovereigns in their capitals, and rearranged the map of the conti-

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nent. And what is all this war and diplomacy about? And what the aim of these unrivalled achievements in the arts of peace, such as the one that has just linked together two continents? They are all the struggles of the race toward the goal of its destiny. Ah! but the giant curse of sin and death keeps pace with it in all its strides. And that the world may have free scope for the final experiment, and not be troubled and fettered by any thought of such a divine intervention as the advent of a judge and king from heaven, our modern interpreters come in to help it with the theory that the kingdom of God is nothing more than this world civilized and Christianized. Professed Christian writers, such as the author of "Ecce Homo," betray the Son of Man with a kiss, and fill the minds of men with the popular doctrine that this is the kingdom the Saviour promised, and that the divine spirit needed to raise them up to its level, is a mere "enthusiasm of humanity," thus misconceiving and keeping out of view that true doctrine of the kingdom which proceeds upon the insufficiency of man, as now constituted, and proclaims the prime necessity of his regeneration and resurrection by that mighty power which wrought in Christ, and raised Him from the dead.

So that the issue of which we speak, is fast being made up. Man, the natural man, is fast being exalted into the place of God, the place which only man, in resurrection, can attain. All the might, and wisdom, and genius of the world, is concentrated on the effort. Its educated mind, quickened and refined by contact with Chrstianity, and wearing its garb, leads the van. And the world kingdom is being made ready for its king, in which man by nature, man "as God made him," to use the world's phrase, will be crowned as its Messiah, and all thought of looking for the coming of the Risen Man, the Lord from heaven, will be crowded out, except in the hearts of the faithful few.

The kingdom of Christ is thus overshadowed and kept out of sight, by the towering proportions of the coming kingdom of Antichrist. And this very fact proves it nigh. For we know, that when the world seems grandest and most stable, when it shall have reached the proud climax of its efforts, when it seemingly shall have crowded out all necessity for Christ and His salvation, and His holy doctrine shall have been spiritualized into an empty dream; when, not resurrected man, but the first man of the world, not Christ but Antichrist, shall command the homage and satisfy the hopes of the nations, then, are we told that the Lord shall come to expose the falsehood upon which the great lie is based, and throw down the proud Babylon on whose towers men are vainly trying to scale the heavens, and bring to sight His own heavenly city and commonwealth, in whose light alone the nations shall find eternal joy and rest. L. C. B.

WAITING.

We clip these beautiful lines as a fitting close to the contents of this number:

I am waiting, ever waiting,
For a brighter, better day,
Just beyond the clouds and shadows
That surround my lonely way.
For a day of light and gladness,
Such as earth has never known,
When in equity and justice,
Christ shall reign on David's throne.

All the prophets of past ages
Saw its brightness from afar,
And in words sublime have spoken
Of the peace and glory there;
Now they sleep in those green valleys
Which in weariness they trod,
But they'll come with songs of triumph
To the holy mount of God.

Now the world is full of suffering,
Sounds of woe fall on my ears;
Sights of wretchedness and sorrow
Fill my eyes with pitying tears:
'Tis the earth's dark night of weeping,
Wrong and evil triumph now;
I can wait—for just before me
Beams the morning's roseate glow.

I am waiting, hoping, praying
For Messiah's glorious reign,
For I know He'll rule in justice,
Right and truth will triumph then.
Worldly pleasures cannot win me
While I wait for that bright day;
Worldly splendor cannot charm me
While its light beams on my way.

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PROPHETIC TIMES EXTRA.

THE JEWS AND THE HOLY LAND.

Important Movement for the Rejuvenation of the East—Organization of the International Society of the Orient—Project to Re-establish the Jewish Nation in Palestine—Important Confidential Circular Sent to all European Powers.

"The things that are coming, and shall come, let them show unto them."—Is. 44 : 7.

SINCE our issue for November was made up, we have had plcaed in our possession the following letter from a special European correspondent of the "New York World," which is so remarkable, and so important in its bearings on the signs of the times, and on the doctrines which we have been insisting on from the sacred prophecies, that we hasten to give it to our readers entire, without delaying for another month.

We had learned something of the same facts through a published communication from Mr. David Gray, an American now in Europe, and a gentleman whose truthfulness and reliableness are considered worthy of entire confidence. Having given a translation of Mr. H. Dunant's explanations of the "Project," which were issued in Geneva some months since, Mr. Gray adds:

"I am not permitted to state what has already transpired in connection with this important subject; let it suffice to say, that while this written 'Project' has been thrown out in a few quarters as a sort of feeler, the thing itself has moved forward with wonderful celerity and success. Some of the leading names of the Jewish world are at its head, and some of the propositions of the paper have become accomplished facts. Behold, then, a scheme apparently on the way to achieve itself, having for its object nothing less than the reconstruction of the Jewish nationality in its ancient territory! Politically and, I may add, religiously, a more startling idea could scarcely be mooted. That mighty 'Eastern Question,' which incessantly looms up to trouble the world's dream, how would that stand affected should such a movement begin and march to completion? Again, I need not dilate on the well-known fact that the faith of a large part of Christendom points to the restoration of the Jews as a thing incontestably foretold in prophecy, and, above all, as being imminent at this very time. The same faith has been held by the Jews themselves through all the ages of their dispersion. Perhaps these beliefs would not be worthy of notice if it were not true that at this moment the most powerful influences are at work throughout Europe to accomplish, on far other than religious grounds, the identical thing which Holy Writ is alleged to predict. For be it observed, the project for the Renovation of the Orient is not a religious one; it is commercial, financial, political—anything rather than religious."

Who the author of the letter to which we direct more particular attention is, we have not had the means of informing ourselves; but as the "World" acknowledges him as its "special correspondent," we take it for granted that the facts are authentic, if, indeed, Mr. Gray himself is not the writer who communicates them. The letter is as follows:

BASLE, SWITZERLAND, Sept. 8, 1866.

In this ancient historic town—seat, in the fifteenth century, of the famous council that dethroned and made a Pope; where Erasmus lived and wrote, and has his monument; where some of the most active among the old reformers flourished and lie buried; and where the bones of the Empress Anne, of Austria, and those of several kings and queens beside, have slept for many centuries beneath the pavement of the venerable cathedral—in this quaint sepulchre and dwelling-place of learning and a traditional aristocracy, it has oddly come about for me, a passing traveller, to be informed of the inception and progress of a new and important political movement, thoroughly European in its devices, but broader than Europe as regards the field in which it is sought to operate.

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THE THEORY OF DISTINCT NATIONALITIES.

The minds of statesmen in Europe have long been engaged, partly in accord with a growing popular sentiment, in an endeavor to resolve and confirm the theory of distinct nationalities, whose chief apostle is the second Napoleon, without, at the same time, destroying that "equilibrium of Europe" which never had a more jealous and watchful defender than he. The war in the Crimea for the protection of Turkey—one of the most important, if one of the weakest, securities of the balance of dominion maintained by the great powers—against the dangerous ambition of the Czar, and the war waged by Louis Napoleon against Austrian encroachment in Italy, were wars practically in behalf of separate nationalities endangered, as well as in behalf of the superior Continental powers engaged. The late war between Austria and Prussia was the result, directed by a remarkable statesman, of that long desire for a single, cohesive nationality which the majority of the German people coincided in, along with its foremost supporters.

DANGERS TO THE PEACE OF EUROPE.

The agitations that preceded this war had in them suggestions of danger to other great national interests in Europe—to those of France in particular—which were not overlooked at the time. It is yet only partially known by what a series of intricate diplomatic manœuvres Napoleon II sought either to prevent the impending strife, or to usher it to a beginning, with a view of having a hand in its settlement under auspices favorable to the safety, and even to the profit of his Imperial interests.

There were, in fact, at that time apprehensions of a rupture of peaceful relations throughout the Continent, founded not alone upon these, but upon other ticklish conditions, and which, it is easily seen, are not yet allayed. The possible conquering tread of Russia over and past an insurrection along her own border toward English possessions in the East, and the Eastern question—the "sick man" whose existence was imperilled more than ever by financial weakness, and the imminence of a rising among his discontented subjects—began to loom up threateningly in the sight of Western Powers.

AN EXTRAORDINARY REMEDY.

It was at this ripe period that a very remarkable project, which had been revolved in the brain of one ingenious man for several months, and which had been more recently discussed and sanctioned by many eminent and responsible persons in Europe, was quietly communicated to distinguished men, societies, &c., in various countries in the following note:

THE NOTE.

"The disturbing circumstances in which Europe is at present placed ought not to render the fact forgotten that the Eastern question, which has already agitated its governments and peoples, has the strongest tendency to rise anew, perhaps at no distant date, to complicate a situation already sufficiently grave.

The day when this question will demand a definitive solution will, in all probability, see the whole of Europe plunged in inextricable difficulties.

The efforts of diplomacy can lead to but sterile expedients. The present epoch, however, whose spirit of justice and of humanity tends to reject the system of violent conquests by fire and sword, holds at its disposal another and more powerful agency, that of pacific conquest by means of civilization.

What is there, then, to do in order that grave complications be prevented, and that the East may be regenerated by the infusion therein of the spirit of the civilization of the West?

One of the most powerful means would be the creation of a great society, which should have a character eminently international, and which should propose for itself the task of conciliating the specific interests of the various European powers with those of civilization. This society would open to the Occident sources of wealth both new and abundant; it would become for the East an efficacious means of moral regeneration. Finally, it would operate to the great honor and profit of all the nations associated therein.

This association may present itself to the universal public in the manner as follows:

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The International Society of the Orient has for its object:

To favor the development of agriculture, of industry, of commerce, and of public works in the East, and, above all, in Palestine.

To obtain from the Turkish government certain privileges and monopolies, either at Constantinople or in other parts of the empire, chief of which shall be the concession and gradual advancement of the lands of Palestine.

To distribute at cash prices such of those lands as the company will have acquired or received in concession, and to effect the colonization of the more fertile valleys of the Holy Land.

The Turkish Empire contains resources of all kinds, which need but to be developed by a powerful company to yield large results. But the Porte possesses neither the means nor the energy necessary to originate and lead to a successful conclusion these works of public utility which are imperiously demanded for the internal development of the Ottoman Empire; restricted to its own resources it can neither augment its revenues nor create new; it is incapable of giving an energetic support to agriculture or to trade, from which alone can proceed wealth and public prosperity.

It remains, then, to the West, where the creative forces superabound, and which possesses the requisite capital, to profit by the advantages which Turkey presents, and to take in hand a work capable of so immense results. Operations conducted with ability in this undeveloped country are naturally in the highest degree productive. But success in such an enterprise demands the formation of combinations which will have, at the same time, the approbation of the great powers and the support of the Sublime Porte. Thus, and that the society may be enabled to concentrate its energies, it will be proper to utilize certain special circumstances in which Turkey at the present moment finds itself situated, and at the very threshold Palestine offers itself to the mind as eminently fitted to become the next field of operations.

It is known that Palestine needs only labor in order to produce abundantly. It is a country one of the most remarkable and most fertile of the globe. In it one meets the products of all the latitudes, and the emigrant of Europe finds these in the climate of his own country. Commerce and private industry, which will come to complete the work of agriculture, must attract thither, in great numbers, merchants, colonists, and capitalists, both Christian and Israelite.

The resurrection of the Orient, seconded by an awakened religious sentiment, will be aided by the co-operation of the Jews themselves, of which the valuable qualities and remarkable aptitudes cannot but be in the highest degree advantageous to Palestine.

The society, after having established its commercial bureau at Constantinople and in other cities of the Turkish empire, will construct a port at Jappa, and a good road or railroad from that city to Jerusalem. Upon the route of this railroad the lands would be conceded by Turkey to the society, which would be enabled to sell them to Israelitish families. These, in their turn, would create and foster new colonies, aided by their Oriental coreligionists, whose love for their ancient nation is still as ardent as in times long past. Special committees would send hither at their expense, Jews of Morocco, of Poland, of Moldavia, of Wallachia, of the East, of Africa, &c.

The results sought for and achieved by the society by means of a sincere *intente nationale*, the co-operation of Turkey and the establishment of Western populations in Palestine, will be beyond a possibility of failure, and that, too, in a future less distant than we can think as follows:

The reconstruction of the Holy Places at Jerusalem, which would be accomplished as an international work, and in a manner worthy of Christianity.

The end of the conflict, which incessantly renews itself between the great powers, in regard to the Holy Places.

The transformation of the ancient Jerusalem into a new city, which will rival in importance the finest cities of the West.

The creation of European colonies, which will become in time the centres whence Occi-

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dental civilization will spread in Turkey and penetrate to the remote Orient.

Under the nominal sovereignty of the Sultan, the society will administer with intelligence and equity the territories which will be transferred to it. In the same manner, for a long epoch, an English company administered and governed the Indies.

There is ground for believing that the Sultan, recognizing the financial support which will be lent him by the enterprise, will accord to the Holy Land a special administration. Under the able direction of the Porte, this administration would offer a genuine security to the population emigrating thither, and full guarantees for the capital there invested. Thanks to the combination which will open to her so valuable resources, Turkey will not be obliged to contract new loans in order to pay the interest of its antecedent debts.

The infant colonies will be rendered neutral, diplomatically, as has been done with the Swiss confederation, and by a treaty somewhat analogous to the convention signed at Geneva in behalf of ambulances, hospital corps, and the wounded of armies. It is less difficult than might be supposed thus to neutralize Palestine by an agreement of the great powers. There even exists a remarkable precedent in the neutralization of the Lower Danube, obtained officially from the seven powers signing the Treaty of Paris. Moreover, the commission of the Lower Danube has originated a flag and a small fleet; it possesses revenues and a numerous personnel; it seeks at present to control a loan of three millions, all in the manner of an independent state.

To prepare the organization of the International Society of the Orient, it is important that many minds be led to preoccupy themselves with these great and noble questions To this end it is indispensable to institute a committee comprised of men of influence and honor; of diverse nations, having at heart the advancement of the same views in the interest of all.

The elements of that committee are at present fully prepared.

Its programme, at once economic, financial, benevolent, scientific, &c., is at the same time international; it can wound the susceptibilities of no nation. Influential names in France, England, and elsewhere are ready to connect themselves therewith.

HENRY DUNANT,
Founder of the International Convention, in behalf of the wounded in time of war.
GENEVA, March, 1866."

The author of this paper, M. Dunant, who is a resident of Geneva, Switzerland, was in fact, as he writes himself, originator of the admirable scheme of a neutralized army-hospital association, which obtained the consent of all the powers, and an adhesion to which was signed by Austria, just before the late war. The success of the plan—the humane achievements of the association thus created upon the most sanguinary of the German battle-fields were sufficient to encourage M. Dunant to recommend another and more extraordinary scheme to the consideration of the powerful allies.

AIM OF THE PROJECT—RESURRECTION OF THE JEWISH EMPIRE.

Even the most casual reader of the paper just printed can scarcely fail to distinguish the surpassing idea and aim of the project. This is nothing else, to be sure, than the re-establishment of the nationality and prestige of the Jews in Palestine. It has, moreover, a practical business and commercial, as well as religious motive; and no one at all acquainted with the average character and pursuits of the Jewish people could doubt the enthusiasm with which such a suggestion as this would be likely to be hailed among them. *It has already been hailed with abundant joy and promises of support.*

PROGRESS OF THE SOCIETY—ITS ENORMOUS INFLUENCE.

The Society is being rapidly formed, with the strongest influences, financial and political, at its back. The Rothschilds, Sir Moses Montefiore, and other great capitalists among the Jews, are actively in sympathy with the undertaking. *The plan has the favor of more* than one crowned head in Europe, among them *the*

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Emperor Napoleon, of whose especial theory of nationalities it is a welcome development. Several prominent noblemen of England, and the leading names of the Faubourg St. Germain, are also among its friends. As soon as the organization is completed, the society will obtain concessions from Turkey, and proceed to establish the bureau, and build the road spoken of in the paper.

From all quarters, news is to the effect that the Jews are ready to emigrate, believing that the day of their restoration is at hand. The stately words of prophecy have a peculiar significance to them in the present connection.

PROPHECIES.

Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee.

Lift up thine eyes about thee, and see; all they gather themselves together, they come to see, thy sons come from far, and thy daughters shall be nursed at thy side.

Surely the isles shall wait for me, and the ships of Tarshish first; to bring thy sons from far, their silver and gold with them, unto the name of the Lord thy God; and to the Holy One of Israel, because He hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor I have had mercy on thee.

For the nation and kingdom that will not serve thee; yea, those nations shall be utterly wasted.

The sons, also, of those that afflicted thee shall come bending unto thee; and all they that despised thee shall . . call thee the City of the Lord, the Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee; I will make thee an eternal excellency—a joy of many generations.

A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in His time.—Isaiah, chap. lx.

Thus saith the Lord the Redeemer of Israel and His Holy One, to him whom man despiseth, to him whom the nation abhoreth, to a servant of rulers; Kings shall see and arise, princes shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

Sing O heavens, and be joyful O earth, and break forth into singing O mountains, for the Lord hath comforted His people, and will have mercy upon His afflicted.

But Zion said, the Lord hath forsaken me, and my God hath forgotten me.

Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, she may forget, but I will not forget thee.

For thy waste and desolate places . . . shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

Then shalt thou say in thy heart, Who hath begotten me these, seeing that I have lost my children, and am desolate, a captive, and removing to and fro? . . . Behold, I was left alone—these; where had they been?

Then saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers. . . . Isaiah, xlix.

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem.

And in that day I will make Jerusalem a burdensome stone for all the people. All that burden themselves with it shall be cut in pieces, though all the people on the earth be gathered together against it.

And the governors of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my own strength. . . . .

In that day I will make the governors of Judah like an hearth of fire among wood, and like a torch of fire in a sheaf: and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be

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inhabited again in her old place, even in Jerusalem.

In that day the Lord shall defend the inhabitants of Jerusalem, and he that is feeble among them in that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them.—Zechariah: chap. xii.

All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up and inhabited in her place.

And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: . . . . it shall come to pass in that day that a great tumult shall be among them, and they shall lay hold every one on the hand of his neighbor; and his hands shall rise up against the hand of his neighbor.

And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of Hosts. . . . Zechariah: chap. xiv.

NUMBERS OF THE JEWS.

The number of Jews in Europe and the East is estimated at 7,000,000; their wealth to be almost fabulous. Turkey, always rather friendly to the race, contains 800,000 Israelites. The American continent, too, may yet, if the undertaking is pushed heartily forward, be forced to yield back to the old hemisphere a part of that considerable element of its population which is represented in Chatham Street, and which wanders singly, laden with jewelry and goods, among the villages of the inner land. Although the press, usually the chief engine of a great movement of this kind, has not yet, for certain reasons, been put in possession of the facts now first communicated to THE WORLD, I am enabled by the best authority to presume that these statements are not at all exaggerated, and that the realization of the long-cherished dream of Jewish empire in the world again may be preluded by the success of this adventurous scheme.

RESULTS OF SUCCESS.

What would be the result? To Europe surely an added assurance of tranquillity now menaced by the temptations offered by the weakness of Turkey, and the rival pretensions to the holy shrines. A government and an enterprising population for Palestine, one of the most capable and productive countries on the globe. The (to the Jews) visible confirmation of a religious faith, which, however inimical in theory to Christianity, has never been sought to be imposed upon any people in the wide world, save the Israelites themselves, and probably never will be.

WHY THE GREAT POWERS WILL AID THE MOVEMENT.

Among the first European nations, FRANCE has abundant reason to encourage a movement so wholesome; for the signs of the times—rather too vividly indicated, perhaps, in the recent pamphlet of the Marquis de Larochejacquelin—are that she needs no other *casus belli* than one which is likely soon to occur as a sequel to the late German difficulties. Germany and Austria are both interested in maintaining some separate government in the East; and England, which fought for a similar interest before, to her great cost in men and means, will scarcely be backward (and her influential men are not) in putting her ounce of prevention into a scale, the timely turning of which is so likely to prevent the recurrence of former difficulties. The last-named power, too, safe and securely removed from all likelihood of disturbance, as she appears to think herself, does not seem to be secured from broil by reason of the rather rapid march—estimated at the rate of fifty miles per day—which Russian troops in Bucharest, having captured some most important points, including one of the largest cities, of some fifty thousand inhabitants, have recently been making in the direction of its Indian frontier. The exigencies of the period are favorable; and a glance at the present financial condition of Turkey, and the added embarrassment to the Sultan caused by the insurrection in Candia, show that the concessions desired from that power will not be hard to obtain.

J. B. S.

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OUR FAITH.

WE BELIEVE,

1. That we are living in the last periods of the present dispensation.

2. That Christ will soon reappear upon earth, to avenge His elect, and fulfil His covenant to them.

3. That the expectation of a Millennium of universal righteousness and peace before the return of the Saviour, is an unchristian delusion.

4. That the Church will remain under the cross until Christ comes; and that the present dispensation is only preparatory to another.

5. That the personal return of the Lord Jesus is the great hope of the Church, to which, and not to the triumph of present institutions, we are to look for the fulfilment of the great promises of the world's ultimate blessedness.

6. That when Christ comes, it will not be to depopulate, annihilate, or destroy the earth, but to renovate it by judicial administrations, and to bless it with a new and heavenly rule.

7. That the saints shall rise first, and together with such of the living as shall be accounted worthy of such honor, be received up in the glorified state, to share with Christ in His subsequent dealings with our world, and its inhabitants.

8. That Christ is to reign in glorious empire over all the earth, sending forth His law from Jerusalem; an earnest of the glory of which was furnished on the Mount of Transfiguration.

9. That great judgments are pending over Christendom, and that all present systems in Church and State shall be revolutionized by them, if not quite destroyed.

10. That in the new order of things to come, the house of Israel, or Jewish race, shall again occupy their own land, and hold the first place among the nations, under their proper King, the Son of David, forever.

11. That the earth, and the heavens enveloping it, are to be renovated by Him who is to have the dominion; and that the heavens and earth which are now, shall be made into new heavens and earth, as the natural man by regeneration is made into the new man.

12. That only those who are properly awake to these truths, and watchful, and waiting, and looking for the Lord's speedy return, and prepare accordingly, shall escape the dreadful tribulations which are to mark the last years of this dispensation, or secure the high and peculiar honors in reservation for the wise and faithful.

EVEN SO, COME, LORD JESUS.

"The Spirit invites in the Bride,
Her heavenly Lord to descend;
And place her enthroned at His side,
In glory that never shall end."

C. WESLEY.

Our desires pant after the end of this age, the passing away of the world at the great day of God.—TERTULLIAN.

Let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing.—CLEMENT.

It were a self-contradictory thing for us who pray that the kingdom of God may quickly come, to be looking for long life here below.—CYPRIAN.

This (the advent) is what we wish and pray for when we say, "Thy kingdom come."—AUGUSTINE.

At the fall of Babylon, will begin that kingdom for which we continually pray, "Thy kingdom come." O how good it will be for us to be there.—JOACHIM ABBAS.

They—the first Christians—deemed it a kind of apostasy not to sigh after the day of the Lord.—MASSILLON.

Let us therefore have a desire that this day may come quickly; let us hasten God forward; let us cry unto him day and night, Thy kingdom come.—LATIMER.

There is but one trumpet remaining; therefore let us lift up our heads because our redemption draweth nigh.—BULLINGER.

The Scripture uniformly commands us to look forward with eager expectation to the

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coming of Christ, and defers the crown of glory that awaits till that period.—CALVIN.

O God, grant that it may come without delay; I would readily eat up this necklace—of agates—to-day, for the judgment to come to-morrow.—LUTHER.

Come forth out of Thy royal chambers, O Prince of all the kings of the earth. Put on he invisible robes of Thy imperial majesty. Take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed.—MILTON.

The thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should arise, and the Lord appear before the period of my age, it would be the most joyful tidings to me in the world. O that I might see His kingdom come!—BAXTER.

This is the day I look for, and wait for, and have laid up all my hopes in. If the Lord return not, I profess myself undone.—ALLEINE.

Persuade yourself that the King is coming. Read his letter sent before him, Rev. 22: 20. Behold, I come quickly. Wait with the wearied night-watch for the breaking of the eastern sky, and think that ye have not a morrow.—RUTHERFORD.

Come, Lord Jesus! thus beats the pulse of the Church, thus breathes that gracious spirit which actuates and informs the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—M. HENRY.

We should pray for the coming of that day. Thus Christ has taught us to pray, Thy kingdom come. We must therefore pray for the day of judgment: for the kingdom of Christ will not come in all the glory of it before that blessed day.—INCREASE MATHER.

He comes quickly; and I trust you can answer with a glad Amen that the warning is not troublesome or unpleasant to your ears, but rather that His coming, His certain, His speedy coming, is the object of your delightful hope, and of your longing expectation.—DODDRIDGE.

Guilt is incurred by all those who lay hindrances in the way of the faithful, which prevent them from hearing their Lord's *I come!* and answering, Come, Lord Jesus.—J. WESLEY.

Hasten, O Lord, that blessed time. O let thy kingdom come!—WHITEFIELD.

The Lord cometh! The heart of many an one thrills at this call. O were he already here!—KRUMMACHER.

Tell the Church to hold on till Christ comes.—J. K. LORD.

There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that *love his appearing*.—PAUL.

Gentle reader, do *you* love Christ's appearing?

THE GENERAL SHAKING.

Terrible war in South America—Revolution pressing vigorously in Mexico—Candia in successful rebellion against the Sublime Porte—The Empire of China dismembered—Russia pressing her conquests rapidly into the heart of Asia—The old European Alliance broken, and Germany in process of disturbed and revolutionary reconstruction—Italy reorganizing with vastly enlarged borders, and ready to vomit from her the infirm and denuded Pope—France augmenting her army one-third, and astir with arrangements for an Exposition such as has not been since the world was—The overthrow of the last of the reigning Bourbons in Spain foreshadowed—Another and more general war of all Europe imminent—Famine raging in dreadful fatality in India—Earthquakes and upheavals from the disturbed sea in both hemispheres—A sad failure of crops in Great Britain and on the Continent, and in portions of America—Multiplying and fearful disasters by inundations on land—Dreadful conflagrations of towns and cities—Terrible losses of life and property on sea.

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The Prophetic Times.

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Special Contributions.

MASSACHUSETTS GENERAL CONFERENCE.

ON THE MILLENNIUM.

A RECENT number of the "Congregationalist," published in Boston, contains an account of the doings of the Massachusetts General Conference at its session held in Northampton, at the First Congregational Church. It appears that, at this meeting, Rev. Dr. Hopkins read an essay on "The Outpouring of the Spirit in the Latter Days," in which he remarked, in regard to the dispensation in which we are now living, that under it the world is to be converted by the powerful outpouring of the Holy Spirit, and that the result is to be that before the second coming of Christ universal peace and righteousness are to prevail. He stated that the idea that Christ is coming personally to be the chief agent in the restoration of the world; that the Jews are to be converted, and restored unto Him as a separate, favored people; that the world is to grow worse instead of better till the coming of Christ in suddenness, preceded and accompanied with great convulsions and great destruction of human life; and the personal reign of Christ to commence at Jerusalem;—that all this involves a system incompatible with the conversion of the world by truth and prayer, and the augmented influences of the Spirit, and with the *spiritual reign* of Christ for a thousand years. These objections, he affirms, cut short and supersede the work of the Spirit, offer a premium to the Jews for unbelief, seem to be unjust to the descendants of converted Jews, and necessitate the opening of the Millennium with the day of judgment, as it would be incongruous for Christ to reign personally on the earth while it should yet bear the marks of the curse.

And yet, after all, the Doctor acknowledged, "with all the objections to the millenarian views, it is still difficult to see how many passages of Scripture can be otherwise explained." He also remarked that he had not given the subject of Christ's second coming that critical study which it demanded, but he was content to leave it in a general way, knowing that Christ will come in His own time and manner. He confessed his inability to answer some of the arguments advanced by the millenarians.

Now, the Doctor ought not to be content to leave this subject in a general way; he ought to make it a critical study. That a minister of the Gospel, and a president of a college, has no settled belief in regard to the second personal coming of the Lord Jesus Christ, when the New Testament is so clear and decided in regard to the subject, is indeed to be deplored. But here is the difficulty not only with him, but with thousands of other ministers; they have not made the great and glorious doctrine of the second personal coming of Christ a critical study. They have not searched the Scriptures to ascertain whether His coming will be pre-millennial or post-millennial. They have adopted the opinion that the world is to be converted before Christ's coming, and that without evidence from the Scriptures. They avow and preach a doctrine entirely opposed to the teachings of Christ and His Apostles, and the belief of the primitive Christians for several centuries after the Apostles.

Had Dr. Hopkins and others truly and prayerfully searched the Scriptures for more light,

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they would have found that it is not the design of God to convert all men under this dispensation. The Holy Spirit is sent to *reprove* the world of sin, righteousness, and judgment, but not to *convert* the world during this dispensation. They would have learned that the purpose of God is to *take out of the Gentiles* a people for His name, not to *take all of them.* They would have ascertained that Christ's coming is to be a *personal*, not a spiritual coming; that His reign is to be a *personal*, not a *spiritual reign of a thousand years*, as Dr. Hopkins expresses it. If they had studied millenarian writings, they would have learned that we do expect a conversion of the world after the coming of Christ, and that these views do not supersede the work of the Spirit. They would have ascertained that the Millennium is after the coming of Christ; that the curse will be removed from the earth, and that the Lord Jesus will reign gloriously on Mount Zion. But if they are determined to ignore the doctrine of Christ's personal and pre-millennial coming, and shut their eyes and close their ears to all the teachings and instructions of the Word of God in reference to this important doctrine, they must remain in their ignorance and blindness. It is sad to contemplate such a state, and it is ardently to be desired that they may be induced to give this truth of the second coming of Christ a critical, careful, and prayerful study.

After the reading of the essay by Dr. Hopkins, a discussion followed. Dr. Marvin said "the literal interpretation of the test passages of the Bible seemed to him to produce unhappy effects on the mind." Dr. Eddy remarked that "he had held up for years the coming of Christ as the hope of the Church. He did not claim to know of *what kind* this coming was to be. He could not explain this second coming of our Lord, but he felt that it was something to be prayed for and hoped for."

It may look to some very inconsistent for a minister of the Gospel to hold up for years, as the hope of the Church, something which he confesses he does not understand. How can he pray and hope for a thing when he does not know what it is, and of which he has no intelligent idea? It is also very surprising that he should not know what it is when the New Testament is so clear in regard to the matter.

President Stearns "believed in the coming of Christ, not physically, perhaps, but by the Holy Ghost, in the power of the Holy Ghost exerted without measure; there may be a spiritual manifestation in the hearts of men, and a physical manifestation in the overturnings of society. There need be no difficulty in praying both for the second coming of Christ, and for the outpouring of the Holy Spirit, *for they are one and the same thing.*"

Then, according to this doctrine, Christ came eighteen hundred years since, when the Spirit was poured out on the day of Pentecost; and if these views of President Stearns are correct, then there is no certainty that Jesus Christ will ever again personally appear. But such views are in direct opposition to the Word of God, and the creeds of all evangelical denominations.

Is it not astonishing and surprising that a body of clergymen of the Congregational denomination should advance such views as they did at this meeting? They do not seem to know what Christ's coming is—have no settled opinion whether it will be personal and corporeal, or spiritual. They are rather inclined to believe it will be spiritual; and one, distinguished among them, declares the coming of the Holy Spirit to be Christ's coming, although Christ says himself, "If I depart, I will send the Comforter unto you." Did Christ mean to say He would send Himself? Do these learned divines remember what the Scriptures teach in regard to the coming of Christ? Jesus himself said, "If I go away, I will come again and receive you unto Myself, that where I am there ye may be also." "For the Son of Man shall come in the glory of His Father with His angels, and *then* shall He reward every man according to his works." (Matt. 16 : 27.) Again, "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and *they shall see the Son of Man* coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four

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winds, from one end of heaven to the other." (Matt. 24 : 30, 31.) Again, Jesus said to the High Priest: "Hereafter shall ye *see the Son of Man* sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26 : 64.) When Jesus ascended from Mount Olivet, two angels appeared to the Apostles and said, "*This same Jesus* who is taken up from you into heaven shall *so come in like manner* as ye have seen Him go into heaven." (Acts 1 : 11.)

The Apostle Paul thus wrote: "The *Lord himself* shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we, who are alive and remain, shall be caught up together with them in the clouds *to meet the Lord in the air;* and so shall we ever be with the Lord." (1 Thess. 4 : 16, 17.) Again, Paul wrote: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body." (Phil. 3 : 20, 21.)

The Apostle John says: "We know that when He shall appear we shall be like Him, for we *shall see Him* as He is." (1 John 3 : 2.)

We read in Rev. 1 : 7, "Behold, He cometh with clouds, *and every eye shall see Him*, and they also who pierced Him." And the last words that Jesus ever spake to man of which we have any record is, "Surely, I come quickly;" and well did John respond, "Amen, even so, come, Lord Jesus." (Rev. 22 : 20.)

How, in the light of such passages of Holy Writ as these, and numerous others to the same purport, ministers of the Gospel and presidents of colleges can say they do not know how Christ will come, or affirm that the coming of the Holy Spirit is the same as the coming of Christ, is a most surprising and alarming sign of the times. These passages declare that the Son of Man shall *Himself come;* that He shall come in the same manner as He ascended to heaven; that *He* (not the Holy Spirit) shall descend from heaven with a shout, and that then He will raise the righteous dead, and change the living saints.

Paul declares that he and his brethren looked for the Lord Jesus Christ from heaven (not for the Holy Spirit), who should change their vile bodies, and fashion them like unto His glorious body. These Scriptures declare that the tribes of the earth shall *see Him* (not the Spirit) coming in the clouds of heaven—that every eye shall *see Him* (not the Spirit.)

How are we to account for this sad departure from the faith on the part of those who profess to preach the Gospel of the Son of God? While they set aside the great truth of Christ's second and personal coming, how can they say, like Paul, "I have not shunned to declare unto you all the counsel of God?"

When such things are seen in the clergy, let us pray God that we, who do hold fast to the blessed hope and glorious appearing of the great God, even our Saviour, Jesus Christ, may be more watchful, vigilant, and faithful in declaring the whole truth on this subject, and that the Church, ministers, and people may be led into the correct views of the coming of Christ, knowing that to those *who look for Him* he will appear the second time without sin unto salvation. S. S. W.

[Another correspondent, referring to the same transactions, adds the following]:

Dr. Hopkins, in his essay, took the common ground occupied by the school of Spiritualizers, and contended that "the present agency is adequate to the production of the foretold results of the Gospel," namely, the Millennium. He thought that if this were not the case, the Gospel would be a failure, and this seemed to be the opinion of most of the speakers who followed in the discussion. Alas! how lamentable that men so distinguished for learning and piety should yet be ignorant of the true object and end of this dispensation, which is not to convert the whole world, but to gather out of it a people to the Lord as the kings and priests of future ages. Neither is the Gospel a failure because all men are not converted. As Dr. Seiss well remarks, in his "Lectures on the Apocalypse:" "If it had been stated in the New Testament that the Gospel was never to be misapprehended or denied by its professors; that the heavenly gift could never be soiled by earthly touch; that the circle of the Church

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should be forever free from Satanic invasion; that no heresies, schisms, inconsistencies, falsehoods, frauds, hypocrisies, or crimes, should ever be found in ecclesiastical annals; and that the career of the Church should be like a pure and peaceful river, unobstructed in its flow, unpolluted in its waters, and ever expanding through the centuries until the world should be covered with the ocean of its outpoured blessings, then, indeed, such obscurations of the sunny picture would necessitate the admission that Christianity has failed. But no such things are written in the New Testament." The teachings of the Saviour and His Apostles, all the references to the course of the Church in the world, and her history for eighteen hundred years, go to show that the design of the present dispensation is not to convert all men, but to gather out of the nations "a remnant according to the election of grace."

In the discussion of these essays, the lamentable ignorance of many of our eminent ministers upon another point received a forcible illustration. In speaking upon the *first* essay, Rev. Dr. Marvin, of Boston, editor of the "Boston Recorder," spoke of the effect upon his own mind of investigating the millenarian views; the literal interpretation of the test passages of the Bible seemed to him "to produce unhappy effects upon the mind." In the same strain, another remarked, in the discussion of the second essay, by Prof. W. S. Tyler, of Amherst College, on revivals, that "of necessity millenarian views have a tendency to deaden enthusiasm." Now, if these brethren had ever studied the blessed doctrine of the Saviour's second coming, their views and feelings would be widely different on this subject.

It is the unanimous testimony of all millenarians that, of all the precious doctrines of Revelation, the second coming of our Lord, next to the Atonement, is the most elevating, sanctifying, and quickening. Thousands of the most devoted in all our churches to-day testify that Christ never was so precious, the breadth and grandeur of the Gospel scheme never appeared so luminous, as since they embraced the glad truth that Jesus will come again in His own proper person, and subdue this world to Himself. And what motive more stimulating to Christian effort than that the Lord may come soon? Throughout the world to-day, both in Christian and heathen lands, among the most laborious and self-denying in their efforts to win souls to Christ, may be found those to whom this doctrine is dearer than life itself. Alas, that prejudice and ignorance should blind men's eyes to truths which form so important a part of the Word of God! The writer has been amazed, in conversing with brethren, beloved, on this subject, to learn how distasteful to them is the discussion of this subject, and how inexcusable their ignorance in reference to the whole matter. Were this confined to the world, we would not be surprised, but to be so wide-spread in the Church is matter of the deepest sorrow. Are not the last days indeed upon us, concerning which it is said, "When the Son of Man cometh, shall He find faith in the earth?"

In closing this article, the writer cannot help rejoicing in the confession of President Hopkins, not in his essay, but in the discussion which followed, namely, "*that he was unable to answer some of the arguments advanced by millenarians.*" This from one of the most eminent theologians of New England shows that there is oftentimes a conviction in the heart concerning truth, when there is an unwillingness to follow it out to its legitimate result—profession before the world.

J. W.

NAPOLEON AND THE PROPHECIES.

SINCE many of your readers are intensely interested in every newly-acquired evidence affecting the question of the identity of Louis Napoleon as the personal Antichrist, I will venture to submit a few suggestions on the subject. The importance of the identification is, in my humble opinion, not easily to be overestimated, *first*, as an explicit and powerful evidence of the exceeding proximity of Jesus' advent to earth, and, *second*, as an admonition and barrier in the future against some of the inexpressible perils of the approaching tribulation, when Christians will be peculiarly in-

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vigorated to stand firm against their great enemy by the burden of prophetic testimony which has previously and clearly portrayed, and distinctly personated, the character of the oppressor. The "faith and patience of the saints" will be strengthened by prophecies "*going before;*" hence, let us early search, and thoroughly understand and indicate the truth.

It is very true, as some of your readers have seen, that "Napoleonism," as a *prophetic* evolution of the last days, is even now stoutly denied and diligently derided. Some of the most zealous and active "adventists" have spoken in language of total incredulity respecting Napoleon as the wounded and healed head of the *therion*. But our only basis of confidence is *God's Word;* and having planted our feet on "His testimony," we propose to *stand there unmoved*, though not without sorrow and regret that the subject should still remain so generally, and perhaps so unwisely misunderstood.

The *special test* which inspiration has given, and to which it invokes attention, as to the identification of the "Beast," is the *number of the name*, which is 666. Besides *Ludovicus*, in Latin, *Lois Napoleon*, *Napoleonti*, and *L. N. Calonmeros*, in Greek, and the *whole name in Hebrew*, we have also other verifications. There is, in Latin, *Carolus Judaeus*, or *Charles, a Jew*. There are also, in Greek, *Comnene Ellenikos*, or *Comnene, a Greek* (a Bonaparte ancestral family name), *Na Bonaparte* 3, *L. Napoleon* 3, *therion deka*, or beast (of) ten (horns), and also *Lois ek Raniolini*, or descended from Raniolini, who was the mother of Napoleon I, and of Louis, King of Holland. I am aware that God's arithmetical aid, as furnished in the verse that defines the Beast, is rather hastily passed over apparently by some who are less attentive to its argumentative value than perhaps they should be; yet how noticeable is the allusion again in the fifteenth chapter! A blessed company is descried by the revelator standing on the glassy sea, having the exalted honor and the indescribable felicity of *victors* over the Beast, and over his images, and over his mark, and over the *number of his name.*

Let any person who is inclined to be skeptical or derisive on this subject endeavor to find a fulfilment in some other living notable or infidel potentate. *Let him try the experiment*, and exercise his ingenuity in the attempted application of the test. Let him try Bismarck, or Alexander, or any one of the popes, or any royalty on earth.

There is something in the prospective grandeur of the coming world's exposition at Paris, commencing next April, in the vastness of the preparations, and in the magnitude and magnificence of the design, which seems to have special significance in the light of that prophecy in Ezekiel 28, relative to the *Prince of Tyrus.* It is said of him, "Behold, thou art wiser than Daniel! There is no secret that they can hide from thee." His "heart is lifted up; he has gotten riches; he has said, I am a God." "Thou sealest up the sum, full of wisdom and perfect in beauty." It is indeed a question of some interest and pertinence whether the projector of the gorgeous spectacle and entertainment soon to be ready for the public, does not, in some sense, correspond with this "Prince of Tyrus," who is encompassed with the most astonishing array of treasures, and the costliest productions of human enterprise and art. "Dan also, and Javan, going to and fro, occupied *in thy fairs.* Bright iron, cassia, and calamus were in thy market." Six times in the twenty-seventh chapter are the *fairs* of this luxurious city referred to.

It may also have occurred to the diligent observer of recent events whether, in a *minor* sense at least, the indignation of the wilful king, in Daniel, against the "holy covenant" may not apply to Napoleon's displeasure at the treaties of 1815, as he protested in his Auxerre speech, which so powerfully affected the finances of a part of Europe. It is at least possible that a *partial* fulfilment is found in his hostility to the "Holy Alliance," which the recent European war has so thoroughly broken up.

Again, there is something peculiarly in harmony with a repeatedly expressed expectation in that evident tendency of the Papacy toward

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Napoleon, as a refuge in these dark days at Rome. The Pope is represented as becoming impressed with the pitying consideration and flattering attentions of Napoleon, and Eugenie is reported to contemplate a tour of condolence to Rome. There can be no doubt, we think, of a deeply-laid scheme to secure the assignment of the Papal responsibility to the vigilant protection and efficient disposition of the French Emperor. How he will manage the trust we shall soon see—nay, we are already sufficiently assured! Austria, broken by a war mysteriously promoted by France, is just sufficiently powerless to suit the enormous ambition of the arbiter of Europe. Those who speak of *Bismarck* as a rival of Napoleon, we apprehend, are but very inadequately informed of the real relation of these men to each other, and to the future of Europe, and the fulfilment of prophecy.

Not last or least, among other indications, is the formation of a grand European association for the "renovation of the Orient." Ostensibly, this enterprise is managed by M. Dunant, of Geneva; *in reality*, as we shall soon see, the great prophetic achievement of the restoration of the Jews is now in process of accomplishment, at the instigation of *Napoleon!* We are reaching a period of the most thrilling interest!

But my chief object in this communication was to present some indications of the tendency of affairs from the organs of public opinion in Europe. As an index of that confederation of kingdoms denoted by the ten horns of the wild beast, as an indication of its rapid accomplishment, we quote from a correspondent, who remarks: "The liberal papers of Paris have undertaken a campaign in favor of a European Union, as a counterpoise and barrier to the American Union. The figures show that America will soon be a serious menace for Europe, and that nothing will save Europe but a close confederation of all the States."

Again, we quote from the "Opinion Nationale," of Paris: "*France must be satisfied;* that is the surest guarantee of European peace. It is necessary that these European nations, who may call themselves the depositaries of the civilization of the world, should understand each other, should unite, should dispel by wise concessions all causes of conflict that might exist between them, for *the day is not far distant when, in the interest of threatened civilization and the universal equilibrium, they will have to enrol themselves under one flag, and fix the conditions of a durable peace* between the United States and old Europe."

One thing it is of the greatest importance to understand, viz., that the beginnings of a sentiment of admiration for the man who, however sagacious, and pacific, and popular, is *Antichrist*, are dangerous, and must be watched. He who by his policy will win almost universal applause will soon become an *idol* of the unholy nations. Eulogy is already becoming startling for its enthusiasm and its elaborate expression. On the occasion of the distribution of prizes to the most successful pupils of the colleges of Paris, in the ancient hall of the Sarbonne, M. Drouyn de Lhuys (recently Minister of Foreign Affairs) spoke thus: "Need I go so far as to search for examples of those truths when we have before our eyes the living proof of them? Amid the events which threatened to convulse Europe, a tutelary genius appears, and, soaring above the tempest, restores calm:

"'Celsa sedet Aeolus arce
Sceptra tenens, mollit que animos, et temperat iras.'"

A correspondent of the "New York Times," referring to the cession of Venetia by Austria to Napoleon, says: "For the French nation it is a proud moment, and on every side we see and hear of the present glory of Franee. The scenes on 'change yesterday were beyond any ordinary power of description; if any one had predicted a few hours before the changes at the Bourse, he would have been set down as a maniac. For once, the great and little politicians were struck dumb at this stroke of high diplomacy. On other occasions, they had anticipated the height and breadth of coming events, but this one took the breath out of their body." We close by quoting from an address, by Duc de Persigny, at the inauguration of Diana Hall, at Montbrison: "The France of to-day *is about to see opened before her a whole world of development and practical liberty.* To speak, indeed, of the petty

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processes of paltry liberty at a moment *when the reign of a mighty democracy is beginning!* when the popular masses, in their mighty aspirations, say to the sovereign of their choice, *King of the people, onward!* Continue and complete your work! Finish the machinery of the country! *King of the people, onward!* Let your sword assure the peace of the world! Let the noble words of St. Helena be accomplished. Nationalities which are constituted under your auspices can only knit more closely the ties of European brotherhood. *Onward, King of the people!* March at the head of pacific victories, but retain with firm hand the sword which the people has confided to you!"

These are true and unerring hints of the advancing development, and of the inevitable eventuality. Let all Christians pray, "*Lead us not into trial.*" The trial will soon come; and may we, by prayer and premonition, by the grace and power of God, escape. C. C.

OUR COUNTRY.

"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."—PHIL. 3: 20, 21.

FROM our earliest youth we have been taught to sing, "My country, 'tis of thee, *sweet land of liberty*," and in later years our hearts have swelled with a patriot's emotion as we have contemplated the wonderful progress and apparent destiny of our native land, while, if we have chanced to wander in foreign lands, tremulous tears have filled our eyes at unexpected sight of the familiar flag; and wherever we have been, we have been proud to declare, "I am an American." In a country like this, too, where the people rule, every man feels that it is *his* country, and even women and children take an active interest in grave political questions.

It is not for us in any way to rudely shock these natural feelings; but it is our duty humbly to inquire *if they be of God*, and learn, if we may, the Christian's attitude to the state in these stirring times. What is our duty? Shall we preach and pray, and vote and fight, that liberty may prevail? *This is the question for the hour.* The answer to it is, "the meat in due season."

There are two classes in this country with which, in greater or less degree, all may be rated. The one, an almost numberless majority, is looking and laboring for the advance of civilization, the perfecting of the arts and sciences, the extension of commerce, the increase of political liberty, and the general amelioration of the condition of mankind. The other class a little flock, comprising only a small minority of even professing Christians, yet as true philanthropists as any others, is looking and praying for the coming of the Lord Jesus Christ as the great remedy for every evil.

Let us inquire a little who comprise the first class. We find, first, devout men and Christians of every grade, who believe in the gradual conversion of the world. With minds unenlightened by the Spirit of prophecy, they behold the rapid advance of the arts, the new and wonderful physical accomplishments of man, and, above all, the sudden political changes, and tendency to political freedom in this country and in Europe, and think they see in these things the hand of God preparing the way for the Millennium. Thus discerning the signs of the times, they judge it their duty to forward these movements with purse, and vote, and bayonet, thinking thus to aid the coming of the kingdom. They have forgotten that the "kingdom cometh not by observation." *Their* kingdom comes by observation; they can tell any time how far we have got into it.

Next, we find the leading men of the age, politicians and statesmen. Catching much of their inspiration from the nominal Church, they talk, too, of "the overruling Providence," and "the God of battles," while they labor for the "greatest good of the greatest number."

Thirdly, the so-called "liberal" religionists add strength and numbers to this first class. They believe that the history of man is one of *progress* and *education;* that God is gradually leading man up to a higher "spiritual plane;" that Christ was only a landmark in this progress, ushering in new truths, which are to

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"leaven the whole lump;" and that Swedenborg, Goethe, Rousseau, &c., are more recent landmarks of the same kind. These have much to say of the inherent dignity and manifest destiny of man, and teach it to be the highest of human virtues to labor, and vote, and fight for his political liberty.

Then come "the people." All of them who think, catch an inspiration from the "spirit of the age"—the principalities and powers with whom we wrestle (Eph. 6 : 12)—and dream of halcyon days and a golden age, to be brought about by the united efforts of divines, politicians, and soldiers, preaching, voting, and fighting for the advancement of the race, till, in the language of one of these, "nor country, nor language, nor height, nor depth, nor time, nor expanse, shall offer a single barrier to the progress of mankind."

Dearly beloved brethren of the little flock, shall we range ourselves with these? Shall we become part of that great image of Gentile power soon to be as the "chaff of the summer threshing-floors?" For the sake of contributing a little to the relief from oppression of our brother man, shall we do evil that good may come? We do all this and more when by our vote we indorse the "spirit of the age." Emulation, wrath, strife, and the "wisdom of this world," which "is foolishness with God." We become thereby a part of the miry clay of democratic power—of the very toes of the image (see Dan. 2 : 31–45). We seek to make for ourselves a country, and to take to ourselves power to rule (or "judge"), which belongs not to us in this dispensation.

Dearly beloved of the little flock, *have we then no country?* "Now, therefore, ye are no more strangers and foreigners, *but fellow-citizens with the saints and of the household of God.*" (Eph. 2 : 19.) "For our *citizenship* is in heaven, from whence also we look for the Lord Jesus Christ." We are citizens of the heavenly kingdom, dwelling for the present in a foreign land; and what should be our civil position here? Let us inquire by illustration. You are a Christian of American birth, and with an American passport, dwelling for the time in Italy. Great changes are taking place there. The nation is full of enthusiasm upon the idea of national unity, which shall free Venetia from the yoke of the oppressor, incorporate the estates of the Church, and secularize the Church property; all this is to be accomplished by the bayonet and the vote. Your judgment approves the results to be attained. You are offered the privilege of becoming an Italian citizen; you accept it, and join in the popular voice—and what have you done? You have forfeited the civil rights of your American birth, those rights which Paul prized and claimed; and, far more than that, you have become part of the ten horns, which shall indeed "hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." (Rev. 17 : 16.) But though "God has put it into their hearts to fulfil his will" in these things, yet they "shall make war with the Lamb, and the Lamb shall overcome them; for He is King of kings and Lord of lords, *and they that are with him are called, and chosen, and faithful.*" Can you be one of the "chosen and faithful," and also a part of the ten horns which are overcome? Can you have a part with the stone cut out without hands, and with the miry clay which shall be smitten by that stone? Where, then, is our faith, without which we cannot please God?

Abraham "sojourned in the land of promise as in a *strange country*," not taking to himself any political power or ownership in it, waiting for God to give it to him, and died in the faith; and so did all the faithful of whom Paul speaks, "declaring plainly that they sought a country," and "desired a better country, that is, *an heavenly*," "*wherefore*, God is not ashamed to be called their God, for He hath prepared for them a city." "If ye be Christ's, then are *ye* Abraham's *seed* and *heirs*, according to the *promise*" (Heb. 11 : 9–16; Gal. 3 : 29), seeking the *same country* in the *same way*.

Let us then humbly accept the position of strangers and pilgrims, without political power or influence, obedient to the powers that be as ordained of God, and waiting in faith till they be overturned to give "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, to the people of the

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saints of the Most High" (Dan. 7 : 27), and remembering the words of our Lord, "Hold fast till I come; and he that overcometh, and *keepeth My works unto the end, to Him will I give power over the nations.*" (Rev. 2 : 25, 26.)

J. B. B.

Selections.

THE FOREWARNING.

BY W. LEASK, D.D.

If the reader will turn to the twenty-fourth chapter of Matthew, he will find these most significant words uttered by our Lord: "Behold, I have told you before." It is upon these words that we found the title of this paper.

Mark 13 : 23, records the Lord's expression more fully: "But take ye heed. Behold, I have told you before." The context in both cases is the Lord's prophecy of His return. Peter, referring to the same glorious event, and replying to the scoffers of the last days, who sneeringly ask, "Where is the promise of His coming?" says, "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Peter 3 : 17.)

Now to what does this forewarning point? The answer to this question is amply given by the Lord Jesus himself. It is simply inconceivable, on the theory that the preaching of the Gospel is to subdue all nations to Christ before His return in great power and glory, that He should give such earnest notes of warning, and repeatedly urge the duty of watchfulness. Upon that theory, the twenty-fourth of Matthew is utterly unintelligible; for it describes fearful troubles, false prophets, abounding unbelief, worldliness, carelessness, evil servants, intemperance, licentiousness, great calamities, and sudden judgment, by the unexpected return of the Son of Man. The alternative left, therefore, for Christians to choose is either the abandonment of the theory, or the rejection of the chapter. The same mind cannot receive both, for they cannot by any process of logic be reconciled to each other. Had it been consistent with the Divine design that the Church should convert the world—that the world should be brought to a grateful reception of the doctrine of reconciliation through the preaching of Christ crucified—one can easily imagine what joy it would have been to Jesus to assure His disciples of the fact. Forewarning in that case would have been the farthest thing from His mind. Always full of tender care for His poor disciples, and ever anxious to comfort them, He would have placed before them, by a few of His grandly comprehensive words, the most animating picture of the results of their apostolic testimony. Their hearts would have exulted in the anticipated triumphs that awaited them. They would have seen Jew and Gentile bending before the truth, hailing it as the glad message of heaven, and yielding grateful homage to the Lord. They would have seen the stern prejudices of Judea against the Crucified One giving way before the matchless story of redeeming love, as melts the snow beneath the warm sunbeam, and the nations of the great globe, of every tongue, casting away their idols with the energy of emancipated slaves hastening to enjoy their marvellous freedom, and without exception glorying in the Lord their Saviour. What a victory theirs was to be! What a triumph! What a magnificent achievement! Instrumentally they were to recover a WORLD from the foul tyranny of a mighty usurper, who hated their Master with all the malignity of which his powerful Satanic will is capable, to the love and obedience of that Master whilst He is absent in the heavens. By the truth which they preached, every form of error was to be met, encountered, and overthrown; every strongly-rooted despotism, which stood between humanity and God, was to be shaken to its foundations; and every richly-endowed priesthood, by ministering to

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whose necessities or luxuries the chief men of many a splendid city lived, was to be convicted of imposture. All nations were to be brought into a state of spiritual loyalty to God, and the human race, restored from depravity, corruption, and the curse, was to exhibit the power of the Gospel preached in all lands by the messengers of the Cross.

Now, if this was the foreseen issue, why is there no intimation of it to cheer the Apostles when sent forth as their Lord's witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth?" Why are not these charming pictures of "the triumphs of the Gospel," with which the modern Church pleases and deludes herself, found in any of our Lord's discourses to His disciples? How is it that the New Testament is silent upon that which constitutes the burden of modern eloquence touching missionary labor? It is a suspicious circumstance, to say the least of it, that the argument for devotion to the service of Christ so earnestly urged now, namely, the probability, the certainty, of success, is not found in the only book that could stamp it as infallibly true. Nor is it enough to say that the New Testament is silent regarding this imaginary argument. If there were nothing said either way, we might speak thus; but the fact is that there is very much said which directly contradicts the argument in question. And it is just here that Christian brethren open their eyes in perfect amazement at our daring heresy, and exclaim, as if the very exclamation were enough to annihilate us: "Ah! so, then, the Gospel is a failure! the *Gospel a failure*, eh?" But this amazed exclamation does not annihilate us—does not even put us to our wit's end to find a reply which shall have the double merit of sustaining our doctrine, and affirming our gratitude for the wonderful achievements of the glorious Gospel, which is nothing less than the power of God to the salvation of them that believe. If the Gospel is accomplishing the purpose for which it was intended, it is not a failure; but on the hypothesis that it was intended to "convert" or "evangelize" the entire world, it is a failure the most complete. This is so obvious to every man that the mere statement of the fact is sufficient. It rests with our opponents, therefore, to prove that their hypothesis is scriptural. Let them show us—we do not say chapter and verse, for we can well afford far greater generosity than that—but let them show us chapter, verse, promise, prophecy, parable, doctrine, or even fair logical inference from any Scripture or cluster of Scriptures in support of their theory, and then we shall grapple with the tremendous charge brought against us that we have pronounced "the Gospel a failure."

Let us return to the positive side of the question, and we affirm that the Lord's forewarning contemplates not a converted world at the time of His advent, but a world full of disorder and wickedness, and ripe for judgment. Having spoken of the great tribulation, of the sign of the Son of Man, of the mourning of all the tribes of the earth, and of angels with a great sound of a trumpet, our Lord adds: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Nevertheless, He characterizes the time by reference to a great historical event, the most appalling hitherto in the annals of mankind. In its elements of dismay, terror, confusion, despair, and overwhelming destruction, there is nothing in the history of the race at all comparable to the flood in the days of Noah. Imagination cannot conceive the awful agonies of that awful judgment, when God "brought in the flood upon the world of the ungodly;" yet this hitherto unparalleled visitation is actually selected by Jesus to illustrate His advent! "But as the days of Noah were, so shall also the coming of the Son of Man be." The antediluvians would not believe the preacher of righteousness, but laughed at the fanatical prophet who talked about the destruction of the world by a deluge. The thing was absurd, ridiculous, impossible! The end of the world, indeed! Was it not still young and beautiful, richly stored with everything that could minister to the wants and luxuries of thousands of unborn generations—vast regions whose resources were yet untouched, and, in all probability, great continents and countless islands yet undiscovered? So, let the old man and

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his sons build their monster ship, and enjoy their gigantic hobby, although it certainly is a strange delusion for men who are otherwise sensible to fall into. And reasoning and scorning thus, "they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away." There is the dire issue of unbelief; there is the historical catastrophe from the lips of Incarnate Truth! Now mark the declared parallel: "So shall also the coming of the Son of Man be." Similar unbelief respecting the great event will prevail; similar reasoning and scorning when assured that the end of the present dispensation is very near; similar grasping worldliness and great enterprises; similar suddenness in the coming of the Lord; and similar swift destruction from His presence on them that obey not His Gospel. "Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready; for in such an hour as ye think not the Son of Man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily, I say unto you that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder—cut him off—and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

Impressively solemn are these words; they affirm a doctrine of the very utmost moment both to Church and world. The very thought entering the mind of any servant, "My lord delayeth his coming," is fraught with peril; it may not be entertained without jeopardy. The conviction that at least a thousand years—a Millennium—of spiritual light and terrestrial happiness will intervene before the return of Jesus makes His forewarning useless, and renders watchfulness for that sublime event impossible. It is the obviousness of this fact that has taxed the ingenuity of post-millennial theorists for the discovery of some harmonizing mode of interpretation; and the most notable one is that the coming of the Lord here spoken of means His coming to individuals at the time of their death. It is really a waste of precious time to examine and refute this transparent subterfuge. The Son of Man visibly coming in the heavens with great power and glory, the death of an individual! The death of an individual as tremendous a catastrophe as the deluge that destroyed the old world! That the metaphorical system—or rather mockery—of interpretation has created an enormous capacity of credulity, we know well; but that it should ever have asked its disciples to believe *this* is inconceivably marvellous! But you have only to introduce figure or metaphor, and piously call it "spiritualizing," into the Lord's plain statements, which He intended you to accept literally, to open the door to any amount of folly, and pave the way for any pestilent extravagance. The greater the absurdity the better, as it illustrates the resources of your genius, and the profundity of your thoughts. "The coming of the Lord," death! Why, the very contrary is the animating and joyful fact. His coming will be life to His people; we long for His coming that we may not die. Peter, seeing John—at that memorable interview between the risen Lord and his disciples, recorded in John's last chapter—said to Jesus, "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should *not die*." Precisely! This is the meaning of the coming of the Lord. When He comes His sleeping saints shall be raised, and those who are alive shall be clothed with immortality. He is "our life," and we wait for Him that mortality may come to an end. "The brethren" were quite right in their belief that

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the coming of the Lord and death are incompatible; their simple error consisted in supposing that Jesus had affirmed that which He had only put hypothetically—"*If* I will."

To resume the argument. The forewarning of our Lord embraces the entire time of His absence, as a time of trouble, danger, sorrow, grief, disappointment, incompleteness—the moral chaos which precedes the blessed Sabbatism of promise—and therefore proves that there can be no chiliad of human happiness until the Head of humanity returns to His inheritance. Everywhere throughout His discourses, whether in the form of parable or otherwise, the thought runs that evil in many forms will continue in the world until His return. There are stony places and thorns around the sower; there are tares among the wheat, but they must not be pulled up until the time of harvest. The small mustard-seed becomes a tree, but birds of prey lodge in its branches. There is pure meal, but corrupting leaven is placed in it; and there is a drag-net gathering fish, but there are bad as well as good brought to shore. "As therefore," says the Lord, in explanation of two of these parables, "the tares are gathered and burned in the fire, so shall it be in the end of this world"—that is to say, age, the Christian dispensation. Again, with regard to the drag-net: "So shall it be at the end of the world"—the same word again, meaning the present scene and order of things—"the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire." But this end of the world, or close of the present order of things, is the time of Christ's coming; hence, another order of things, or a period of universal truth and purity effected by Church agency before He comes, is absolutely impossible. Hence, the disciples ask, "What shall be the sign of Thy coming, and the end of the world?" The return of Christ and the close of the present dispensation take place together. If, therefore, there is to be a chiliad, or thousand years, during which the knowledge of the glory of the Lord is to fill the earth as the waters cover the sea, it *must* be after His return from heaven. Paul gives the idea in a remarkably complete form in his letter to Titus: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, even the glorious appearing of the great God and our Saviour, Jesus Christ." Observe here how, through the grace of God, Christians are to comport themselves during the continuance of *this present age or dispensation;* observe, also, that ungodliness and worldly lusts will continue to its close, and that the blessed hope set before believers is not the triumph of the Gospel over surrounding iniquity, but, as it should be translated, "the glorious appearing of our great God and Saviour, Jesus Christ." The return of the Saviour, then, is the end of this age, and the introduction of another, in which the wonderful predictions of millennial felicity will be fulfilled.

Editorial.

"THE PROPHETIC TIMES."

PHILADELPHIA, DECEMBER, 1866.

THIS Serial is devoted to the promulgation and defence of the doctrines of sacred prophecy usually denominated Millenarian. It is meant as a medium of communication for those who "look for the Saviour," and who desire to assist their fellow-men to "discern the signs of the times," and to be "found of Him in peace." Its teachings are based exclusively on the Inspired Word, as contained in the Old and New Testaments, interpreted as any serious and honest writing meant for the enlightenment of mankind. It has now, by the Divine favor, been four years in existence. Its monthly visits to its subscribers have been kept up through trying and costly times by the gratuitous labors of its editors, and the donations of friends. Had it not been for these free-will

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offerings, it would long since have disappeared for want of means to pay for its printing. The enterprise, however, has been gradually growing in strength and importance, and sufficient encouragement and confidence are felt to induce its continuance, in hope that the necessities under which it still labors will not be forgotten. Politicians think nothing of giving months of time, their intensest personal exertions, and hundreds and thousands of dollars, for the securement of a few more votes to a party. "Now, they do it to obtain a corruptible crown." What ought to be the zeal and energy, then, of such as are laboring for "an incorruptible?" And when we consider what is involved in the distinctive doctrines which we are trying to bring forward, the blessedness of reward which is to come to those servants whom their Lord shall find, at His coming, giving meat in due season, the strange silence of the press and the pulpit upon these momentous themes, the ignorance and stupor of the great mass of men with regard to the times in which we live, and the great and terrible things foreordained and foreshown to come to pass in this generation, and that our little monthly is about the only orthodox periodical devoted to this subject on this whole continent, we cannot think it possible that the believers and lovers of the blessed truths to which it is devoted will for one moment consent to its suspension, or permit it to lack in the means necessary for its vigorous support.

We, therefore, feel emboldened to go on, if possible, till the Lord comes. "*Occupy till I come*," is His own command; and we propose, as far as in us lies, to observe that command in relation to this particular work, as in all other departments. We have labored in it without compensation hitherto, and we are quite willing to do the same for the future, very sure that what we invest in the cause of the Master here shall soon be recompensed to us abundantly in those glorious purchases of His grace in the kingdom to come. In the midst of multitudinous engagements belonging to our ministry, we feel ourselves very poorly prepared to do justice to what has fallen upon our hands. Compared with what ought to be done, we are sadly conscious that our best is not worth being named; but, in the absence of anything better, we are constrained to come before the community and the friends of this cause with solicitations of patronage, co-operation, and support, that even these poor endeavors may not become poorer and an utter blank.

It is, perhaps, important to state again that this publication is not at all a denominational or sectarian enterprise. Many classes of Christians are represented in its approval and in its columns. From the beginning it has been indorsed by clergymen of various branches of the Church of Christ, whose consent has been freely given to take more or less part in its editorial interest and management. Their names, as they were published at the commencement, are:

Rev. J. A. Seiss, D.D., of Philadelphia, Lutheran.

Rev. Richard Newton, D.D., of Philadelphia, Episcopalian.

Rev. George Duffield, D.D., of Detroit, New School Presbyterian.

Rev. John Forsyth, D.D., of Newburg, N. Y., Dutch Reformed.

Rev. E. E. Reinke, of Olney, Ill., Moravian.

Rev. Robert Adair, of Philadelphia, N. S. Presbyterian.

Rev. William Newton, of Gambier, Ohio, Episcopalian.

All these persons continue in the same relations to the enterprise which they had at the beginning. Others have since been added to the list, of whom we may name:

Rev. C. Colegrove, of Sardinia, N. Y., Baptist.

Rev. L. C. Baker, of Camden, N. J., O. S. Presbyterian.

Rev. B. B. Leacock, of Harrisburg, Pa., Episcopalian.

Rev. Samuel Laird, of Lancaster, Pa., Lutheran.

It is to these and others, who have all contributed more or less to this Serial, that its value and success in the past have been owing. Their names indicate the character for orthodoxy, respectability, and literary worth of our issues, and furnish sufficient guarantee of our

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pledge that nothing contrary to order or pure evangelical faith and charity shall be admitted into our columns. Not all are individually responsible for everything that has appeared, or that may appear, nor is it pretended that each is prepared to accept and defend what the other may write; but all are sufficiently at one in the grand design and main features of the publication, to give it hearty approval, and to do what circumstances will permit for its success.

During the past year we have been compelled to curtail the number of copies issued in order to bring our expenses within the reach of our means. A few hundred copies have been distributed gratuitously, but not one-fourth the amount of the preceding years. We should greatly rejoice to print and disseminate more, but can only do it in case some friends, who have the means, will furnish us with what is requisite to cover the cost. We make no appeal on the subject, but we will cheerfully appropriate in that way whatever any one may feel moved to donate for this object. Our great aim is to awaken attention to the speedy coming of our Lord, and to spread light and truth with reference to that subject, than which we know of no more important work at this time; but if those who have the truth, and love the Lord's appearing, do not consider our endeavors worth their encouragement, we are of course content, and have no further claims to urge. We will simply go on, doing the best we can, until the Lord shows us that He has nothing more for us to do in this line.

We do believe that the popular expectation of a Millennium of righteousness and peace, to be wrought by human agencies and earthly instrumentalities, is a most pernicious delusion, which has well-nigh obliterated the distinction between the Church and the world, and utterly destroyed some of the leading characteristics of true Christianity from the minds and hearts of multitudes of its ministers and professors.

We do believe that the personal coming of the Lord Jesus Christ, with power and great glory, to take vengeance on the guilty, and to be glorified in His saints, is the true, proper, and only hope of the Church, on which depends every great promise in the Word of God.

We do believe that we have reached that period in the course of time when the glorious promise of our ascended Redeemer's return may daily be expected to be fulfilled.

We do believe that most important interests to every one are involved in the right understanding, the earnest inculcation, and the practical reception of the truth in relation to these matters.

And because we so believe, and feel that this, our faith, is firmly grounded in the infallible truth of our God, we cannot consent to keep silence, or hesitate with a view to consult our own ease, convenience, or favorable repute, or give place for a moment to that counterfeit modesty which is the offspring or the cloak of spiritual cowardice, sloth, or dastard sycophancy. And whatever shrinking some may feel, and whether friends stand by us with their encouragement or not, our choice is made, our position is taken, and to it we will stand, being fully persuaded that here, the same as in relation to the whole Christian confession, *to flinch is to be lost.* And we would also suggest to all who are convinced of the truth of the doctrines which we are endeavoring to set forth, to remember the declaration of the Master: "*Whosoever will save his life shall lose it. Whosoever, therefore, shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of his Father, with the holy angels.*" (Mark 8:35–38.)

"THE CHURCH AND THE WORLD."*

THERE is a world—a vast, widespread, self-perpetuating mass of fallen humanity, which is full of ignorance, darkness, delusions, sins, and destructive passions and conceits—the end of which is utter ruin unless recovered by the re-

* "THE STATE OF THE CHURCH AND THE WORLD at the Final Outbreak of Evil, and Revelation of Antichrist; his Destruction at the Second Coming of Christ, and the ushering in of the Millennium." By the *Rev. J. G. Gregory, M.A.* With an Appendix by Mrs. A. P. Jolliffe. Reprinted from the London edition. Philadelphia: James S. Claxton, 1214 Chestnut Street. 1867. Pp. 256. Price, $1.25. Postage, 16 cents.

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demption that is in Christ Jesus. There is also a Church, an elect company called out from among the common mass of mankind, to which pertain the only promises, privileges, and sure hopes of a better life and salvation. Professedly and nominally, this Church is much larger and more numerous than it is in reality; for whilst there is a good deal of Church in the world, there is a good deal more world in the Church. The Church was, indeed, intended to be the bearer of salvation to the world; but the world, alas! has become the bearer of ruin into the Church, contrary to the Divine order and the true blessedness of man. The result is a mixed and incomplete order of things, which is only to be rectified by an intervention of power from heaven, and the introduction of new and potent forces into the whole mental, moral, physical, social, political, and ecclesiastical economy of human things. Necessarily, that intervention will involve miraculous revelations, unprecedented strifes, and terrific discomfitures, tribulations, and triumphs. What that intervention, with its accompaniments and results, is to be, the Scriptures describe, and this book proposes, to some extent, to expound, and to urge upon the attention of men.

A flippant critic, in one of the secular papers, introduces his notice of this neat and timely volume with the remark that, "From the time of the fathers, and before, to this hour, the mysteries of Scripture have always exercised a great influence on men's minds." This is true, but not to the extent which truth, and righteousness, and proper regard for the words of Almighty God, demanded, and still demand. And yet this writer thinks that that influence, confined and limited as it is, has been quite too much; that the "necessary result has been that the world has been flooded with a vast amount of pious trash—untrue [in his estimation], and worthless if true." It is thus that this age estimates the Book of Inspiration, and the labors of those who earnestly concern themselves about what it teaches. The masses of men, and of many churchmen, alas! are utterly without faith in the supernatural, and are completely saturated with rationalism, atheism, and deifications of self. One thing is patent, that if the influence of the mysteries of Scripture on men's minds has flooded the world with "*pious* trash," the throwing off of that influence has flooded it to a much greater extent with IMPIOUS *trash*, and will presently flood it with tribulations such as have not been since the world began, and with a flood of *fire*, to which all such blaspheming wiseacres, and all who follow their counsels, shall be as stubble. (See Mal. 4 : 1.)

"*Worthless if true!*" Yes, such is verily the verdict which the world, and much of the Church, is practically writing, and publishing, and enforcing with all its strength with respect to "the mysteries of Scripture," and to the utterances of those who venture to read them aloud. And this is called progress—piety—the higher illumination of the nineteenth century—the pledge and prognostic of the speedy coming of universal emancipation, glory, and peace! Truth, no more to be respected for its own sake, but to be weighed first in the balances of the utilitarianism of a godless age, and contraband until it has passed the customs of inquisitorial infidelity! When will men's eyes open to the blasphemous apostacy which is assuming the rule of the common mind, and claiming to enforce its heaven-daring decrees in all the walks of public thinking, not excepting the sanctuaries themselves!

"*Worthless if true!*" Transfer this philosophy from "the mysteries of Scripture" to the practical affairs of life, and we have the canonization of the maxim, "*Available though false.*" The writer may not have intended this; but it is the logic of his position, and the practical philosophy of the sphere he represents. Effectiveness—competency to serve the ends of ambition, avarice, or lust—this is the all-glorifying passport of things, however untrue or base. Principle, truth, Scripture, Church, equity, right—all are nothing, and everything is worthless except as it can be made to further earthly and momentary aggrandizement, and bring glory to the god, SELF. Hence, the untruthfulness which everywhere and in everything obtains. People speak lies, live lies, eat lies, drink lies, and wear lies; and turn whithersoever we will, we meet scarcely anything but

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lies, in one shape or another, for the reigning philosophy is, that *availableness* is the proper law of human action, and the success of the moment the all-hallowing incense. Let the thing be as untruthful and as base as it may, only so that it accomplishes the purpose, brings the coveted success, honors self, gratifies lust, secures the goal of ambition—that is quite enough to cover its sinfulness, exorcise its devilishness, and clothe it with the honor of godliness and divinity over against all your tame truths, and hesitating fidelities, and hindering honesties, and emasculating fears of God and judgment! And because it is the office and aim of this book to uncover these abominations, to tear away the mask of these falsities, to show to what they are leading, and to exhibit God's own estimates of them, and the judgments which He has in reserve for them, and the different portion to which the saints are appointed, therefore it must be dubbed "*pious trash*," and its author set down as one of a class of "*zealous fools*," albeit "the volume betokens great knowledge of the Bible, earnest piety, and a desire to do good!" Alas, alas! for these modern utilitarian philosophers, and for the day of wrath which they are bringing on themselves and the blinded and deluded world!

It was in the sick-room, in London, that we first became acquainted with these discourses of Dr. Gregory. They then bore the title of "*Earth's Eventide*." Extracts from them were at different times transferred to our columns, from which they have been variously republished. They are of a character to impress and instruct, and set forth most seasonable and important truths in a plain, earnest, and intelligent manner. They treat of the state of the world and the Church when the coming of the Lord draws near—Israel and the Antichrist—the Advent—the judgment of the nations—the reign of peace—the final outbreak of evil—the general resurrection of the wicked, and the New Jerusalem. The doctrines presented are deduced with great fairness and reverence direct from the sacred Scriptures themselves. The author finds abundant evidence that we are now very near the end of this dispensation; that a time of great and unprecedented trouble for the world is impending; that there is to be a resurrection and a translation of "a certain completed number of the Lord's elect" before these great tribulations come upon the guilty populations of the earth; and that it is the business of every Christian who expects to be found by the Saviour in a state of readiness to be anxiously expecting Him, now any day, to take His true people to Himself. He believes in a personal Antichrist, under whom Israel is to be restored, the Temple rebuilt, and then prostituted to the basest of idolatries, and who is to meet His overthrow by the personal revelation of Christ in flaming wrath. He expects the resurrection and translation of "the first fruits" about or before the reign of the last king, as Antichrist, and his persecutions, commence. He considers the False Prophet who accompanies the Antichrist, and works miracles before him, to be *a person*, but is uncertain whether he is to have an Episcopal or Papal title, or whether he will be an infidel necromancer; and he foresees the reign of Christ on earth as a personal reign, under which all creation shall be recovered from the curse, death die, and the eternal blessedness of endless generations be secured.

To this excellent outline, Mrs. Jolliffe adds to the American edition an appendix on the removal of the Church before the Apocalyptic judgments, in which the several stages of the translation are very clearly set forth from the Scriptures, and an additional value imparted to the book. We welcome it to a place in the list of accessible publications on a subject upon which there is yet much lamentable ignorance, and which, of all others, now demands the serious, earnest, and thorough examination of all Christians. Some decry the multiplication of books of this sort, although the same persons in the same columns make no conscience of noticing with favor works of fiction and fancy which can profit no one. One such book as this is worth hundreds of the kind that the popular taste most delights in. The publishers have done their part well, and deserve thanks for having given these discourses to the American public in so attractive a form.

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